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Experience of Mrs. Pawson,  
by Sutcliffe, 1813.

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THE  
EXPERIENCE

OF THE LATE

MRS. FRANCES PAWSON,

WIDOW OF THE LATE REV. JOHN PAWSON,

WHO WAS ABOUT FORTY-FOUR YEARS AN ITINERANT  
PREACHER IN THE METHODIST CONNEXION:

BY

JOSEPH SUTCLIFFE.



WITH A PREFACE, BY JOSEPH ENTWISLE.

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## PREFACE.

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AT the request of my friend, Mr. Sutcliffe, I have carefully examined and revised the following Memoir, drawn up by him, pursuant to a promise made to Mrs. Pawson some time before her decease. He had an opportunity of observing her spirit, temper, and manner of life during his residence near her at Leeds, and close intimacy with her.

The following pages present to the reader a faithful portrait of a pious woman. I had the happiness of her acquaintance and uninterrupted friendship for twenty years; and having lived in the same house with her two years, knew her well. *It may be affirmed, that we are in reality, what we are in secret befor God, and in the bosom of our own family!*

Mrs. P. was a person of unaffected humility and christian simplicity. She walked with God, and had her conversation in heaven. Few christians spent so much time as she in prayer, and her secret prayers were fervent and importunate. She poured out her soul to God, not for herself and most intimate connexions *only*, but also for the church universal, and the world. Her concern for the peace and prosperity of the community to which she belonged, was deep and constant, and was manifested in frequent and earnest intercessions. One thing in Mrs. P. was very remarkable: amongst the most frequent subjects of prayer, were those who at any time had injured her, or who had done or said any thing whereby her mind was pained. In her situation, such cases often occurred.

She was in the body, and had her *infirmities, properly so called*; for they were unaccompanied by moral evil. Unholy tempers in her I *never once perceived*; and I have seen her in circumstances calculated to irritate, and to excite anger and resentment.

They who were personally acquainted with Mrs. P. will recognize her in the following pages. They will see and hear her. In their minds will be revived the ideas of her artless simplicity and modest piety; her ingenuous exposure of the little things which she

found to impede her spiritual progress; and her repeated efforts to rise above them. These things, faithfully recorded in her Journal, are but the repetition of what her christian friends often heard from her own mouth. While reading the account of her various exercises and enjoyments contained in the following narrative, who that knew her can forbear to say, "Though dead, she yet speaketh?"

The serious reader, attending to the subject of the memoir in the successive stages of her pilgrimage, will see her in a great variety of circumstances; will mark the gradual openings of her mind; her progress in the divine life; her lively religious feelings, conflicts, and comforts; her conscientious regard to what she thought the path of duty—and though he may, perhaps, think she was in some particulars too rigid and scrupulous, yet he will perceive, that, "in all her ways, she acknowledged the Lord, and that he directed her paths. Her path was as the shining light, which shineth more and more unto the perfect day."

May all who read her history, imitate her spirit, and be favoured with an exit peaceful as her's.—

Amen.

*Bristol,*  
*May 6, 1813.*

JOSEPH ENTWISLE,

THE  
EXPERIENCE  
OF  
MRS. PAWSON.

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THE first Christian societies, both in Asia and in Europe, were distinguished by pious and holy women. The Evangelists, and St. Paul, have repeatedly acknowledged their obligations to them in planting churches, and in the social care of the flock. The like instances might, perhaps, be traced in every reformation and revival of religion since that period. Providence has assigned them a sphere of usefulness, and especially to their own sex, which men were less qualified to perform. They were deaconesses, catechists, or class-leaders, if one use a modern name, to their own sex. They had an access to the female branches of families, disallowed to men by the manners of the East.

The history of Methodism is not less distinguished than the other revivals of religion by women of extraordinary piety and zeal, who have stood forth for the help of the Lord of hosts. Almost every large society in the Methodist connection can boast of women, whose faith, nourished by a lively expectation of the coming and kingdom of our Lord Jesus Christ, has prompted them to make every sacrifice to which they were called, and to devote their time, their talents, and their fortunes, wholly to his glory. They have trampled

on the vanities of conformity to the world, and regulated the whole of their life on the noble principle, to be approved and owned of God. The world, indeed, for a while, accounted them fools, and augured their ruin; but "wisdom is justified of her children." They lived in communion with God, in society with the best of people, and, after a life of holiness and usefulness, they died in the assurance of a glorious immortality. Died! did I say? but they live; they live in the recollection and hearts of their friends; and they seem to talk with us daily in the writings on experimental religion which their friends have published. Thus, like the setting sun, they have left their lustre behind, and irradiated the church with the softer graces of every Christian temper.

Their piety had also a peculiar excellence in regard to its effects in social life. It was not confined to a convent, nor narrowed and degraded by the gloom of solitude. The women of education, that espoused the cause of early Methodism, employed their leisure hours in mental improvement, in religious correspondence, in visiting the sick, in the instruction of orphan children, in aiding institutions of benevolence; and while their once gay companions were amusing themselves with parties, or crowding the theatre, these women were found in the house of God, or spending an hour in meetings for social prayer, and religious fellowship.

In regard to benevolence, and the offices of charity, Methodism has realized all that FRONTO has said of women in the primitive church, "that ladies, in whose veins the noblest blood did run, disdained not to visit the sick and afflicted: and doing this in select parties, one of them would sit and talk with the sick, a second would dress her sores, and a third would prepare her something to eat: and she who was thus attended, thought she saw the image of the Lord Jesus in the condescension and kindness of her friends; and they who



assisted her, thought they saw the image of Christ in the faith, the patience, the gratitude, and love, of their afflicted sister. Thus they saw the image of God in one another : grace made them all one, of the household of faith, and of the family of heaven."

Nor ought it to escape remark, that their piety did not lose its reward. The world asserted, that conversions so extraordinary, and a conduct so singular, would terminate in poverty and ruin. The contrary, however, has been the consequence. Whatever reverses may have happened to individuals through error, want of counsel, or precipitancy of conduct, Methodism has enriched, and not impoverished, its converts. Many of those young persons of whom I write, after glorifying God in a humble sphere, and becoming distinguished by religion and virtue, have been placed in families far above the expectations of their friends; and means have been afforded of doing all the good for which they sighed while filling a humbler station in life. "Verily, then, there is a reward for the righteous;" yea, not unfrequently, a hundred-fold reward in this world, and in the world to come life everlasting.

FRANCES PAWSON, whose voluminous memoirs are extracted here, was daughter of Mr. Timothy Mortimer, of the city of York. She was born the 11th of May, 1736, and lost her father at the age of fifteen, in the sixty-third year of his age. He left a widow and two sons, the eldest of whom was the Rev. Dr. Charles Mortimer, who preferred a college life, and was chosen rector of Lincoln college, Oxford, a little before his death. The younger brother, Timothy, became a respectable and opulent attorney in York.

Her parents gave her an education suitable to her expectations in life. Few women surpassed her in the neatness and elegance of her handwriting; and many parts of her early journals are



correctly written in French. She wrote a good letter, but neglected to form a regular style, which is a great defect in education.

Miss Mortimer was born with more ingenuousness of disposition than is common to the human kind; which, being aided by the principles of religion, and a strict attendance on devotion in early life, laid the foundation of that amiable Christian temper, and uprightness of character, for which she was so conspicuous after her conversion.

On leaving school, she took the route of the gay world, in what is called *innocent amusement*. Till about the age of thirty, she spent her time in dress, in reading novels, in receiving and returning visits. The indiscretions of life may be seen and lamented; but the years so misapplied can never be reclaimed.

In the year 1770, Miss Mortimer had an intimate friend married to a Mr. Nidsdale of London. A visit to town was a consequence of the wedding. This gentleman had an excellence and frankness of character; and, animated by the holy zeal of a young convert, he apprised Miss Mortimer of the rules of his house respecting family devotion, and that none of his guests must attend balls and theatres. His ingenuous manner, and unaffected piety, gained her esteem. By his holy conversation, and by the sermons she heard, her eyes became gradually enlightened to discover the reality of religion; and a conviction was fixed in her breast, that a good man is happy.

Miss Mortimer, early in 1771, returned to York full of good resolutions, and endeavoured to conform all her tempers to the precepts of the Gospel. She was not, however, sufficiently awakened to see the insufficiency of human efforts, and distinguish the plain way of salvation by faith. She had to grope her way in the dark, and amidst a painful variety of opinions and parties. As a previous step, she dismissed her novels, books which powerfully beguile the fancy without improving the mind; and which,

for the most part, are written by learned seducers, and ruined women. This refined class of writers affect, indeed, to be masters of the human heart, while their own breast is polluted with the reveries of every vile affection. Instead of reading these books, oftener caricatures than copies of human nature, she commenced a regular course of biblical reading, connected with the perusal of such other religious books as circumstances threw in her way. She went so far also as to read a prayer every morning to her servant maid, and every evening to the family.

But a greater difficulty remained: this change in Miss Mortimer's views and life, became a subject of conversation among a large circle of families with whom she had long been accustomed to visit, and her conduct was exposed to scrutiny, and herself to frequent remonstrances. Here she was guided in the ancient road in which the saints have walked, to sacrifice that worldly friendship which is hurtful to the soul; and firmly to shift its ground to the side of good offices, and best wishes for their spiritual good.

Between Miss Mortimer and a Miss Y—n, there had subsisted a friendship of the most intimate kind; and the displeasure of this young lady against the change in her friend, had, it would seem, been expressed with some degree of tartness. On this subject, Miss Mortimer writes as follows:—

“ Nov. 9, 1771. After the maturest deliberation, I have resolved to conduct myself toward Miss Y. in the following manner: Never to allow my happiness to be, for one moment, disturbed by any displeasure she may show to me, as her conduct is the result of passion, and not of reason. But, as so long and close an intimacy has subsisted between us, I will do all in my power, consonant to the principles which duty prescribes, to be on friendly terms with her. If she do not answer the letter I wrote to her yesterday, of which the principal

inquiry was her *health*, but adding withal, that I did not wish to know any other particulars, until she could treat me in a more obliging manner: yet, if she write a free letter, then I will continue the correspondence: my letters shall be affectionate, but not servile. By this method, I shall afford her an opportunity, not of forming the same intimacy which used to unite us, but of placing it upon a foundation less liable to separation. And I do this from a conviction, while honoured with her friendship, of having done nothing inconsistent with the means that ought to preserve it.

“ I know, by experience, the difficulty of erasing from the memory any thing that has for a long time had possession of it. Arguments have effect only while the mind is impelled to dwell on what has occasioned the disgust; and indulgence of them is the means of keeping the object ever before our eyes, and of recalling the happiness we once enjoyed.

“ Nov. 27. This morning I received a very polite letter from Miss Y. She tells me to make my own terms as to our future correspondence: yet I do not desire to request the same intimacy that once subsisted between us.

“ April 27, 1772. I have been thinking that I have a character of levity, from my asking questions not of consequence for me to know; and I see that I have failed in my resolutions against it. I cannot keep to the injunctions I have imposed on myself, without the grace of God. I hope, in future, never to give pleasure to others, at the expense of my own satisfaction. I see I must endeavour to support an uniform and regular behaviour, free from all that levity, too often practised to support conversation, and promote mirth. It prevents that conscious rectitude, that endearing self-applause, which alone can satisfy a tender mind. I will, therefore, lay aside all my acquaintance, so soon as I conveniently can; and, finding so little



satisfaction in parties, it will be no very difficult task, except with Mrs. —, whose friendship has been so long and so intimate, that were I to alter my conduct toward her, it would be imputed to a reserve bordering on ingratitude.

“ Feb. 28, 1773. Many parts of my past conduct ought to be reflected on with serious concern. Among other things, the time I have devoted to the fashionable amusement of visiting. What a waste of time have I, in this respect, to answer for to God! And what an abuse have I made of the talents that have been given, not to think how improperly they must be cultivated in the circles of tea-parties, where the topics of conversation are, dress, the news of the day, and idle *chit-chat*. I lament that it is now so late in life, in which I have been made sensible of my error and sin. And I fear I shall find it no small difficulty to extricate myself, on account of the humorous character of my acquaintance. They amount to no less in number than seventy families, with whom I have been in the habit of receiving and returning visits.

“ To accomplish this reformation, I have thought of various methods, and fixed on the following, which, if it do not prove successful, I hope I shall be directed to something more effectual. *First*, I will not allow myself to visit, or to receive company, except three days in the week, unless a friend shall call without ceremony, and in a way that requires neither dress nor formality. Staying at home is more advisable and edifying, unless I can spend an evening with a friend, whose understanding is cultivated and improved. *Secondly*, Out of fifty families of my acquaintance, there is no need that I should visit, or call upon them, oftener than once a year; and ten of them I may, in a little time, decline altogether. The others I propose never to importune to visit me, but leave it wholly to their choice. My other acquaintance I cannot treat in this manner. They are my neighbours, or friends,

whom the ties of affection or obligation make it necessary for me to be on a friendly footing with: yet, even these, if possible, shall not induce me to deviate from the rules I have laid down. *Thirdly*, I will endeavour to avoid forming any intimacy with persons, whose principles, understanding, or goodness of heart, does not promise to conduce to my advantage; or to whom it may not be in my power to be useful.

“ July 20. Having read to-day the epistle of Paul to the Philippians, I felt a desire to write to Mr. Ridsdale, and acquaint him with my religious views and purposes; not doubting that God had heard the frequent prayers he had offered to heaven for my conversion.

“ July 22. This evening, I spent a most agreeable hour, in a select party of Christian friends. Mr. William Richardson, (a clergyman of Cumberland, who had lately come to York,) expounded Luke iv. 17, 18. Mrs. Carr desired him to read the 54th chapter of Isaiah: he seemed much struck with the promises which are there made to the church; and, as the less is always included in the greater, they seemed to have a peculiar reference to the enlargement of this little Society in York. Mrs. Carr then spoke of the comfort which, for some time, those promises had afforded to her soul. Miss S. then spoke her experience. It was simply the language of faith. She related the work of grace, from the beginning, till the time of her being justified; which shows the wonderful goodness of the Almighty, as she had no teacher but him; nor the least assistance from any experienced friend.

“ August 5. Mrs. Bell, a Quaker lady, attended Mrs. Carr's meeting to-day. She spoke of regeneration extremely well, and mentioned the atonement: and all she said, so far as it went, was entirely consistent with our views of religion.

“ August 10. Having for some days been ap-



prised that my brother Mortimer was on his way from Oxford to visit us, the news did not disturb the composure of my mind. Hence the interview this morning was easier than I expected.

“ August 23. Since my brother's arrival, I have had great depression of mind. Some days I have hardly a moment's rest, groaning under the bondage of sin, and sometimes afflicted at the frowns of the world. Sometimes my mother has reproached me for dropping almost the whole of our acquaintance. To-day my brother M. occasioned me a sore trial, by speaking pointedly to my mother on the necessity of recreations; and that more people were confined in the asylum through religious melancholy, than through any other cause. The Rev. Mr. W. passing the window, I observed, that he looked gay enough. My brother contended, that, from my gravity, I should in two or three years become a maniac. After he was gone, I retired to my chamber, and entreated the Almighty, that no arguments of my brother might affect my constancy, and that I might, when called upon, be enabled to assign a reason of the hope that is in me.

“ August 25. My brother M. introduced the subject of religion to me. He avowed his belief in the atonement, and of good works arising from faith. But the knowledge of these doctrines, if we may judge by his conduct, are only in his head. He has no conception of the knowledge of pardon and acceptance with God. The doctrine of Christian perfection he regards as highly absurd, because St. Peter denied his Master, and St. Paul allowed that sin reigned in him. He would not condemn those preachers who inculcated a dry morality; for though they never mentioned our Saviour's name, yet all the virtues they recommended must arise from him. And as to recreations, he highly approved of them, because St. Paul often alludes to the Olympic games of wrestling, fighting, running.

which he would not have done had he disapproved of public diversions."

[These extracts tend to show the ignorance that was in the land, prior to the diffusion of religious knowledge. This minister, this doctor in Israel, was not aware, in the first instance, that St. Paul is speaking of the reign of sin in the carnal man, and afterwards of the reign of grace in the spiritual man. And in the second, the allusion to the games is for exertion in the spiritual, and not in the carnal combat. In twenty places, he enjoins the Christians to come out from among the heathen; and adds, that "they think it strange that you run not with them to the same excess of riot."]

"From this time, my brother became more and more embittered against the Methodists, till at last I told him plainly, that if I were separated from them, there would remain no more enjoyment for me in this world. And my old friends having treated me unkindly, I had now none but religious friends; and I appealed to my mother, and to all the house, if they could say that religion had led me into any impropriety of conduct.

"Sept. 6. On reading Mr. Law's Serious Call to a devout and holy Life, I was very much struck with the force and novelty of his arguments. They seemed to proceed from the Spirit of God. That part where Miranda is mentioned, as never employing herself in work that contributes to vanity, was strikingly applicable to me. A Christian woman, employing herself in the embroidery of dress, has the appearance of one who wishes to please the fashionable world rather than Jesus Christ. Hence I entreated the Lord to enable me to sacrifice every part of my dress, which might in anywise contribute to flatter my vanity.

"Sept. 8. My mother spent the evening at my brother Timothy's. He rallied her and her daughter the whole time concerning religion, and

desired my brother Mortimer to talk to me. Brother M. replied, that I was too far gone for any advice of his to be of use. He looked more grave than usual, and did not join in the raillery against religion.

“Sept. 20. We had a party to dine; the conversation turned, between my brother and Mr. R. on history. My brother was far superior to Mr. R. in the mildness of his temper, and in not discovering, as the other did, that he was a bigot to any party. Next morning, my brother and I had a full and free conversation on religion. I was enabled to remove his prejudices against Mr. R. and to place his character and dispositions in a proper light. He approved of my narrowing the circle of my acquaintance, and he expressed no disapprobation of any part of my conduct, though I told him of my attending the weekly meeting at Mrs. Carr’s. How great was the goodness of God to me, in softening my brother’s heart in my favour! Yet I could not prevail upon him to accompany me to hear Mr. R.

“Oct. 3. This morning I received the Sacrament; but all the afternoon and evening, felt my mind dejected and low. I was dissatisfied with myself, and with every thing about me. Every passion seemed awake. The love of dress returned, and I felt disgusted with the plainness of my adorning. I felt also the remains of many other evil inclinations in my heart. Not one passion seemed subdued. These reviews of my state caused me to weep bitterly for my sins, and fervently to implore pardon.

“Oct. 4. This afternoon I took tea with Mrs. Hebor; she was almost a martyr to the forms of religion. Mr. R. cautioned her against resting in forms; but she said, that on her fast-days, she could always bear her crosses better than on other days.

“Oct. 5. My spirits most of the day were low.



Religion appeared to me gloomy, and I sighed for other things rather than for God. Home also appeared to me wearisome; and the idea that my future life must be spent in retirement and solitude, heavily oppressed my mind. My prayers were, however, fervent, and accompanied with sighs and tears. Earnestly did I entreat the Lord, to give me that faith which overcomes the world. Still the ideas of having given up the pleasures of the world, and found no comfort in religion, followed me; but prayer, under all such depressions, is my only resource, and it never fails to bring relief.

“Oct. 26. I have, for a long time, been beset with a peevish, fretful temper; I apparently have no love for any one about me; but I see that my inward corruptions, and the want of the love of God, are the cause of it: yet grace is able to sanctify every disposition.

“Oct. 29. This morning was ushered in with the most exquisite grief I ever remember to have experienced. The necessity of sacrificing those holds of vanity by which Satan had so long deluded me, occasioned me to feel a sort of hell in my breast, which shook my whole frame, and humbled me to the dust. I was resolved to give up all vanity; and yet the thought of being obliged to do it, occasioned me extreme torture. This conflict lasted about two hours; I prayed most of the time, and rose from my knees thanking God that he enabled me to do it. I now resolved to love the cross, and to be, in future, negligent of dress.

“Nov. 8. My new resolutions concerning dress, were no sooner made than tried. Lady Anderson, and Mr. H.’s family, visited us to-day. In the course of the conversation, I mentioned what the change in my manner of dressing had cost me. She replied, with an air of indifference, ‘I do not see how a person, in a refined moral state, could have done less than you have done!’”

[About this time, Miss Mortimer took an op-

portunity of opening all her heart to Mrs. Carr, a lady of sincere and unaffected piety, but a Mystic in principle. She acquainted her with all the distaste and frequent reluctance she felt to devotion; and with her discouragement at still finding herself in the irritable and dejected state of which she had so frequently complained. These sensations were partly owing to the weakness of her nerves. But Mrs. Carr, consonant to her favourite authors, recommended her to be perfectly resigned to the will of God; and if he saw it good to bring her out of that state, he would do it! Had Mrs. Carr's advice respected providential deliverance, it would have been highly proper: "It is good that a man should both hope, and quietly wait for the salvation of God," Lam. iii. 26. But in spiritual troubles, we should always expect a present blessing. So is the general language of the Psalms; and they are admirable copies of the human heart. So is the language of the New Testament: "The word is nigh thee, even in thy heart and mouth. Believe on the Lord Jesus Christ, and thou shalt be saved." The penitent, like the beggar, is importunate: after making his supplication for a sense of God's pardoning love, he would still add,

"And if thou canst so greatly bow,  
Friend of sinners, why not now?"

What is that Mysticism against which Bossuet, Ostervald, Saurin, and so many divines, exclaim? I answer, with deference to those who are much better acquainted with the subject than I am, It is genuine piety, disfigured by the jargon of the schoolmen, and the gloom of the convent. It is that secret flame of piety which kindled in the dark ages of the church, and was promoted by reading spiritual books. Thomas Aquinas, a schoolman, invented many of their terms. Thomas à Kempis, in his "Imitation of Jesus Christ," presented the world with an admirable specimen of their piety. The



Jesuits dreadfully disfigured this piety by austerities and notions of an extravagant nature; and Michael Molino presented the world with a system of *quietism*, which, in many respects, was very dissimilar to the social and heaven-born piety of the primitive church. But Archbishop Fenelon, conscious of those deformities, endeavoured, in his spiritual works, to restore piety to, what he thought, her original character, the pure and disinterested love of God. I believe, that many who devoted themselves to God on the plan of Kempis and Fenelon, were some of the most amiable saints on earth.

Why then is Mysticism to be blamed? and in what does it differ from primitive Christianity? Mysticism is much to be admired for making God the sole happiness of the soul, and independantly of every creature.

“ Dieu, Dieu, Dieu, Je ne veux que Dieu,  
C’est le seul bien que J’aime.”

St. Fran. d’Assise.

But Mysticism is highly to be condemned for extravagance in preferring hell to paradise, provided it were the will of God. Hear their own words: “ Le bon plaisir de Dieu est le souverain object de l’âme indifférente, en sorte qu’elle préféreroit mieux l’enfer avec la volonté de Dieu, que le paradis sans la volonté de Dieu. Elle préféreroit même l’enfer au paradis, si elle savoit qu’il y eût un peu plus du bon plaisir de Dieu.” *Voyez, De Meaux Instruct.* p. 331.

Hence, when Miss Mortimer went in trouble to Mrs. Carr, she gave advice in the very words of the directors and spiritual guides of the catholic communion, viz. “ to be still and quiet, and when God saw it meet to bring her out of that state he would do it !” This is directing the seeker of salvation to aspire at perfection before he is justified; it is, in some sort, over-looking justification. This

greatly embarrasses the seeker, and protracts conversion, by not prescribing the immediate and evangelical remedy for the weary and heavy laden.

Hence the religious world, under God, are infinitely in debt to the venerable Wesley for explaining the way of salvation with the utmost propriety of doctrine, and felicity of expression. For many years he sought justification partly by his own works, and partly by Jesus Christ. For three years he conversed at large with Moravian ministers, and was well read in mystical books. And it is apparent, from his christian library of fifty volumes, that no man was better acquainted with the writings of the English Puritans. But, being called to study conversions in a most extensive revival of religion, God enabled him to lay down the scriptural way of salvation by faith in Jesus Christ. He cried to the awakened and contrite sinners, "Behold the Lamb of God, that taketh away the sin of the world." He directed them to come guilty for a pardon, and miserable for mercy, that the spirit of bondage might be superseded by the spirit of adoption, and by the knowledge of salvation through the remission of sins. He directed penitents and believers, in all their various states, to expect instantaneous blessings, consonant to the examples in the holy Scriptures, and to the doctrine of Macarius in his homilies. On finding this scriptural way of salvation, he gave up all mystics; and he equally relieved the doctrine of justification from the confusion which Zuinglius had thrown upon it by the imputation of a double righteousness, *viz.* a passive righteousness to remove our guilt, and an active righteousness to justify our persons, which implies a third, or inherent, righteousness from the Holy Spirit; for the fruit of the Spirit is love, joy, peace, righteousness, &c. I am confident in asserting, that the theology of the Christian church never exhibited a happier code of instructions, for awakened sinners, than is to be

found in the sermons and letters of this honoured instrument in the Lord's hands.

Nov. 18. Miss Mortimer having continued a long time in a state of dissatisfaction with her state, and in distressing doubts, called upon Mr. John Spence, and, after opening her mind to him, she added, "But I must wait patiently till it shall please the Lord to give me acceptance in the Beloved." He replied, that there was an impropriety in my manner of seeking the blessing of pardon, and that many people would receive it sooner, were they to live in constant expectation of it. He added, that the blessing was a free gift, and not the reward of any sacrifices we might make for religion. He then opened the promises concerning a present salvation, and enlarged on the ability and readiness of Christ to receive all those that come unto him. He shewed me how Christ was nigh at hand to all them that call upon him; and how he has joined the duty and the promise, 'Ask, and ye shall receive; seek, and ye shall find.' I felt thankful afterward that I had called on this good man, for I had been seeking the blessing too much as the reward of my self-denial, and of giving up my own will.

"Nov. 19. Mr. Spence took tea with us to-day, and spoke freely on the way of salvation by faith; but, after he was gone, I felt that he had hurt my pride, by saying, that he thought my mother was much nearer the blessing than I.

"Nov. 21. Wishful to get help for my soul, I attended Mr. Spence's class. This is a weekly meeting, of about dozen friends, for conversation on Christian experience, and for prayer. What I heard in this meeting, and what the leader had said of my mother being in a better state of mind than myself, occasioned me much inquietude. In the evening I prayed and wept bitterly for near two hours, at the throne of grace, for the blessing of pardon and acceptance. My heart seemed to



be in an inexpressible agony. I saw that I had not one good thought of my own; and from that time I delivered myself up to the Almighty, more freely than ever, to be saved; and if it be the Lord's will that I should, in future, attend the Methodists' meeting, he will shew it me: at present I do not see my way clear respecting it.

"Nov. 28. Mrs. Carr having called yesterday, I told her all my trial about attending the Methodist chapel. She advised me to go, if I felt my mind drawn to go. On that account my heart was sorely distressed all the morning, for I had an amazing weight on my spirits, lest the Lord should draw me to go in the evening. Satan sorely harassed me by injections of pride; and a cloud of darkness rested on my mind.

"But whilst I remained in darkness, my mother was brought into light. It was but lately that she had embraced the idea of feeling her acceptance in the Beloved. It is impossible to describe the joy that she felt. Both in reading and in conversation she seemed to abound in spiritual improvements, and with amazing ease. A new song was put into her mouth, even of praises to our God, Psal. xl. 1, 2, 3. Mr. Richardson took tea with us in the evening, and she gave him an account of what she had felt of the power of God upon her soul; how she could receive her Saviour, and see him every where. But the manner in which her soul was set at liberty is most remarkable. She was very much depressed the day before, and told me that her whole life had been influenced solely by the sentiments of pride and ambition: but when she awoke this morning, the words of Eli to Hannah came to her mind, "The Lord grant thee that thou hast asked," 1 Sam. i. At first she was afraid to call this acceptance; but, other promises, and recollections of mercies, coming to her mind, she was enabled to hold it fast. Mr. R. was fully satisfied that she

had sufficient reason to regard this as the day of her acceptance with God.

“ Nov. 29. Mrs. Carr, on hearing the good news, seemed much pleased with the manifestation my mother had received, but wished her still to pray for a clearer evidence. At this interview I told Mrs. Carr the struggles I had felt respecting an occasional attendance on the Methodist preaching. She spoke well of the preacher, and said, if I chose to accompany her, I might put on a red cloak and bonnet, and no one would know me. The enemy tempted me to levity at the idea of my dress; but this good woman dropped me a gentle caution against levity, and advised me to pray against giving way to it. Notwithstanding the disposition I was in, the great truths delivered by the preacher made an impression on my mind, and they were applicable to my state. The text was, “ Behold, I stand at the door and knock,” &c. On returning home my mother seemed no way displeased with me for going to the chapel, which I took as a proof of the grace she had received; for her prejudices against Methodism were very strong.

“ Nov. 30. To-day I called on Mrs. Carr, and talked to her freely on dress, food, &c. This valuable friend, perceiving that I had made an ill use of FENELON on Pure Love, not intended by the author, and that I had sought a righteousness separate from the atonement, urged a full reliance on the blood of Christ. She assured me, that going dirty would not eradicate the pride of my heart, as no evil passion could be eradicated but by the entrance of Jesus Christ. I perceived, from her conversation, that I had been working in my own strength, and that the Lord did not require the austerities I had imposed on myself, with a view to subdue my vanity and my pride. But, oh! what a day and night followed! When the enemy



perceived Babel was about to fall, he assailed me sorely with his empoisoned injections. Because I had begun to indulge myself a little in dress, and had resumed my former diet, he suggested that I had offended God, and that God would now forsake me.

“Dec. 3. To-day I unbosomed my heart afresh to Mrs. Carr. After much conversation on the way in which I was led, she said, it was because the Lord was preparing me to be a mother in Israel, and that she had been for some time of this opinion; hence she regarded all the trials through which I had passed, as designated to answer the wise designs of Providence. Mrs. [Bathsheba] Hall, on the other hand, seeing I had partially resumed my dress, cautioned me to keep between the extremes of self-righteousness and antinomianism. She was very open and communicative.

“Dec. 9. To-day I had a free and open conversation with Miss Sarah Scott, and she seemed to take all I said in good part; indeed, she desired me to remind her whenever I saw any thing amiss in her conduct. There seems to be quite a work of grace begun in her heart.

“Dec. 22. Miss Scott called again, and told me she heard my brother Mortimer say, that if any thing should happen to my mother, he would take me away from York to keep his house. All my pride revived at the ideas of grandeur, pleasure, &c. Ah! this pride, this dormant pride, which has been my sore and besetting sin.

“Jan. 2, 1774. To-day I accompanied Mr. Buckle's family to the Methodist chapel, and felt no cross, as before, either in going, or in coming away. I was much struck with the hymns, and pleased with the sermon. Taking up a volume of Mr. Whitefield's letters, after my return, I was struck also with what he says on our obligation to confess the Saviour before men, in his ministers and his people. But my mother seems displeased

whenever the Methodists' meeting is mentioned: she leaves me, however, to use my pleasure about going; and I believe she is mistaken in the impression lately made on her mind, of confining herself wholly to one minister.

"Jan. 8. Walking alone, I had another conflict concerning attending the Methodist chapel; but I perceived that every one of my scruples sprung from pride: this carried a conviction, that both my mother and I were held in chains on that head, and that Satan would never take so much pains, if it were not to keep us from some good. Why should he fight against himself?—I went again; but there was a familiarity in Mr. J—'s expressions and manner which dissatisfied me. I returned in doubt whether to attend any more.

"Jan. 15. I awoke this morning in great heaviness of spirits; several objections darted into my mind against attending the Methodists' chapel. My mother is displeased about it, and becomes more and more against it. I went and heard a good sermon, but did not find much profit.

"Jan. 19. I drank tea to-day at Mr. Buckle's, with Mr. Richardson, and with Mr. (Joseph) Milner, an awakened clergyman, of Hull. His address is very unfavourable to him; notwithstanding, he appears to be a man of uncommon penetration and judgment, talents which rarely unite in the same person. On being apprised of my state, he advised me to keep to the Bible, beginning with the New Testament. He said, not finding the profit he wanted, he had, for two years, almost confined himself to the Bible. He spoke well upon religion. He took tea with us next day, and delivered an exhortation on the fulness of the gospel. He has not the gravity and ease of Mr. R. but he excels him in his views of salvation.

"Jan. 21. While reading Mr. Whitefield's works, it occurred to my mind, that the Lord might possibly require me to join the Methodists;

and the mere idea of the possibility of this ever happening, threw me into an agony I cannot describe, and it discovered how far my heart was still from God. I related my situation to Mr. —; and he exhorted me not to encumber my mind with any thing but seeking the Lord: but his remarks on my reading Mr. Whitefield's works, and joining the Methodists, were not of a favourable nature.

"Feb. 10. At Mrs. Carr's meeting, though I heard an excellent discourse, yet my heart was as hard as a stone. Mr. R.'s discourses are exceedingly fine, yet there seems a bar which prevents my being benefited by them in the way that I hope will one day be the case. In regard of edification, it is otherwise when I hear Mr. Helton: never did I sit under a preacher with so much pleasure. Surely, then, it is a temptation of Satan which keeps me from the Methodist meeting. Why should the sheep not graze where they find the sweetest grass?

"Feb. 19. I read a prayer in Alleine's Alarm, and found that he advises sinners to make a covenant with God, to renounce, from that time, through grace, whatever they know to be contrary to his will; to preserve the writing as a memorial of the solemn transaction; and to spread it before the Lord in all times of doubt and temptation. The method struck me as highly proper, and I hastened to do it, without delay, in the following words:—

"O God, I here kneel, and am determined, through thy grace, without which I can do nothing, henceforth to devote my body, and my soul, with all its powers, to thee; and to resist every thing that is contrary to thy will, that thou mayst enable me to say as I once did before the throne of grace, Behold me, Lord, and do with me whatever thou wilt. And now, O Almighty God, thou knowest that I make this covenant with thee this day, with-



out any known guile or reservation, beseeching thee, that, if thou seest any flaw or reservation in it, that thou wouldst discover it, and help me to do it aright. And from this 19th day of February, 1774, I would humbly call thee mine.

“FRANCES MORTIMER.

“Feb 27. To-day I heard Mr. Hunter preach: he magnified the Redeemer's righteousness as the sole ground of a sinner's justification, and insisted on his holiness being imparted to us; these, he said, were to be apprehended by faith. I was glad, because I had often heard Mr. R. say, that the Methodists denied the imputation of Christ's righteousness: whereas, on inquiry, I found that they only guarded the doctrine against the absurdities to which antinomianism might lead. Mr. James Hervey, or rather his editor of eleven letters, has quite misrepresented Mr. Wesley's doctrine, and written under a misguided influence.

“March 15. Yesterday, at twelve o'clock, while at prayer, my heart of stone gave way: I wept much, and found great enlargement in wrestling for my relatives.

“May 24. This afternoon I attended the love-feast for the first time: the sight of so numerous a company of serious people affected me. The decency, propriety, and seriousness, with which the preachers conducted the meeting, was extremely pleasing. I was two or three times brought to tears: and yet, Satan tempted me not to think, as I ought, of the experience of some who spake, because the country people related it in so uncouth a manner. On coming home, my mother said nothing amiss to me, though she knew I had been at the meeting.

“June 15. My cousin Hopwood and I walked this morning to Dring-houses: I believe there is a work of grace begun in her heart. Miss Scott also, who was awakened under Mr. Richardson, seems now to be brought into liberty. I had been, of late, deeply affected for my dear friend Mrs.



Carr, who is severely afflicted with a cancer; yet it is amazing with what composure and sweetness she speaks of death, and of the things of God.

“ June 19. I met Mrs. Crosby, an eminently pious woman, of Leeds, at Mrs. Buckle’s; she seemed much interested in my welfare, and gave me many instructions, and advised me particularly to pray with simplicity, and to request the Lord to teach me to come to him with all the simplicity of a little child. She desired my good, not only on my own account, but with a view to the good it would prove to others.

“ June 28. I awoke this morning very much depressed; the bible was tasteless to me: yet, awhile afterwards, I read a collection of psalms and hymns, for two hours, with a pleasure I scarce ever remember. A hymn, called the Beggar, caused me to weep much, to have it fulfilled in my own case.

‘ Nor can I willing be,  
Thy bounty to conceal  
From others, who, like me,  
Their wants and hunger feel:  
I’ll tell them of thy mercies’ store,  
And try to send a thousand more.’

“ July 2. While walking to Dring-houses, my mind was in a pleasing frame: the things which once were a weight, in my efforts to give my heart to God, began now to appear as of little moment: I felt a desire to be whatever the Lord would have me be. I afterwards began to repeat the promises, and thereby worked up my mind to a degree of faith and encouragement.

“ July 9. This evening I heard Mr. Wesley: his venerable looks inspired me with a veneration for him I cannot express. (July 12.) Mrs. Hall invited me to breakfast with him: I accepted the invitation, and was much pleased to see how this great minister of the gospel conducted himself among

his preachers, with cheerfulness, ease, and simplicity.

“ July 25, (to 28.) This was a remarkable day to me. Two ladies having advised me to stay more at home, and read, and meditate, and not go so often to the Methodist chapel, I went embarrassed to Mrs. Hall: she thought I was just where I was two months ago: she advised me to get alone, to take the promises, and put the Lord to his word, and to wrestle with him in prayer, as one resolved not to rise from my knees till I found the blessing of acceptance. I took her advice, and my spirits were exhausted in prayer, being seldom less than an hour on my knees. It seemed to me a desperate remedy; but at present, in regard to me, it failed of effect. However, pleading the promises furnished me with arguments in prayer. I pleaded that God’s word had discovered my bondage and my sins; that it had brought me the joyful news of liberty, and invited me to the marriage supper, where all things were ready: and as the word had brought me thither, I pleaded that I never would go till the Lord had blessed me: I claimed the blessing as my right through the promises: I put the Lord to his word, and urged my title to be made clean. Thus I was furnished with argument, but failed of obtaining comfort. My spirits were exhausted, and pain and weakness followed.

“ July 29. I awoke this morning with little or no devotion: but it pleased the Lord presently to melt my heart, and to soften me by a view of my Redeemer bleeding for my sins; and not for mine only, but bleeding for the sins of the whole world, and bearing the burden of sinners. This sight dissolved me into tears, and gave me such a love to him as language cannot describe: hence the conflict of yesterday was not in vain. While at prayer in the evening, I felt a joy and confidence arise in my heart, that my Redeemer would soon reveal himself to me: so great was my delight on

the occasion, that I could not, for some moments, cease repeating the words—glad tidings!—glad tidings! This confidence continued for an hour. I now began to discover the good of waiting for an answer of prayer. The enemy, indeed, kept suggesting, that this was not the time; but I kept repeating, that now was the accepted time; or expressions of a like nature.

“The next morning my devotion was of the same kind. I thought of that promise, ‘The Lord is nigh unto all them that call upon him.’ I wondered that I should think the Lord at a distance. After prayer, I took a walk, and had a delightful time of converse and communion with God. Mrs. Hall was exceedingly rejoiced at my confidence, and advised me to continue pleading with the Lord. I now felt myself at the posts of mercy’s door, and that all the powers of darkness were not able to pluck me thence.

“July 30. This morning, while again pleading with the Almighty to fulfil the word of promise, a bright thought darted across my mind, ‘Thy word is truth:’ immediately such an emanation of light beamed on my soul, as caused me very great astonishment and joy; all my faculties seemed enlarged, and every object seemed to assume a smiling aspect. I viewed my own righteousness as nothing; and earthly objects vanished as chaff before the wind. I spent the whole morning meditating on the treasure opened in my heart; and one pious sentiment seemed to succeed another; and every one of them apparently came from the Spirit of God, because of the lustre and joy that attended them. I continued in this frame till noon, when my joys seemed to droop in the conversations of the day.

“Aug. 10. Having been, for some time, in a state of suspense and dejection, not having held fast the blessing I received awhile ago, I resolved again to repeat Mrs. Hall’s advice, and wrestle



with the Lord till he gave me the blessing. Kneeling at my bed-side, I several times repeated my determination not to cease crying to him, till I obtained acceptance: I remained on my knees from half-past six in-the morning till half-past one, only walking about a little to rest my knees. My mother, on entering my chamber, and knowing the cause, was exceedingly tender to me, and fully entered into my sentiments. When called to dinner, the circumstance renewed my distress, and, unable to act for myself, I threw my soul anew at the Saviour's feet: the Lord, I trust, heard me; for, after eating a little, and returning to prayer, he was very gracious to me, and gave me the drawings of his love: my heart melted with gratitude for his goodness. These comforts were, however, but transient. The rest of the evening was dull, my body and spirits being much exhausted; yet a sweet peace rested on my mind.

"Aug. 12. I called on Mrs. Hall. She was very thankful for the mercies that the Lord had shewn me. But on asking her advice, she at first modestly excused herself, being wishful to leave me wholly in the Lord's hands; afterwards she said, that many would now look upon themselves as being in a justified state; yet as I was not fully satisfied, she advised me still to wait on the Lord for a clearer manifestation of his love: she seemed, however, surprised, that I had not held fast the promise I received a fortnight ago.

"Aug. 19. Having engaged to breakfast with my old friend, Mrs. Burton, I felt the Lord very gracious to me before I went: my soul was melted into gratitude and love for all his mercies. During the ride after breakfast I felt the same sentiments of God's gracious goodness. I had also a delightful and profitable visit with Mrs. Carr. I saw what dear and valuable friends the Lord had raised me up, to succour and help me in all my temptations.

" Aug. 21. Mrs. Carr, on knowing that I was reading Mr. Fletcher's Checks to Antinomianism, advised me to use caution, and observed, that those who attended her meeting were led on, in many respects, different to the Methodists. I endeavoured to take her advice. But I seldom open his books without profit. His remarks, on the just living by faith, were, at this time, made very useful to me. My soul began to assume an easy cheerfulness. I had an agreeable conversation with Mr. Hunter. He exhorted me not to rest where I was, but to go on for a clearer manifestation of God's love. Mrs. Carr, and, in short, all my friends, advised me to hold fast every promise which the Lord brought to my mind. I find the preaching of Mr. Hunter and Mr. Story of great benefit to my soul.

" Oct. 10. Yesterday I felt my affections cold at the Sacrament; but to-day many texts came with comfort. The love of God was shed abroad in my heart. A trial intervened which discomposed my mind; but after some exercises, I felt the love of God stronger and stronger in my heart. Indeed, I was so happy, that every doubt and fear seemed utterly banished. The 103d Psalm I repeated over and over again: ' Bless the Lord, O my soul, and all that is within me bless his holy name,' &c.

" Oct. 31. In the middle of the past month, my mind was much harassed with my former doubts and scruples; and I declined a visit to Killingbeck, because Mrs. Carr thought it best for me to stay at home till I was more established in grace. But this morning, under Mr. Story at the meeting, and Mr. R. at the church, I was melted with grateful love; yes; all my affections were softened by the love of God. My whole frame was humble and docile as a little child. I wished for nothing: I wanted only to be as the clay in the potter's hands.

" Oct. 3. My heart was this morning softened

with gratitude to God, and accompanied with many tears. Pride, my old tormenting sin, is amazingly abated. I seldom feel any trials on this account. I now think nothing of my understanding, and feel as though I hardly knew any thing at all; and I desire no knowledge but that which flows from God through Jesus Christ.

“ Oct. 6. A friend to-day expressed a fear, lest Mrs. Carr should more and more imbibe the spirit of Mysticism, so as to seclude herself from society, till she was fully established. This was a new trial to me. I had suffered so much from Mystic books, directing me to enter on a high course of sanctification before I was justified, that I feared for my friend. However, on seeing Mrs. C. and the first time after her sickness, I saw no just ground for the apprehension; she was, as usual, an open friend in the Lord.

“ Oct. 23. Mrs. Crosby spent some hours with me to-day, and her conversation was more satisfactory than her letters. By reading JENKINS, MARSHALL, and HERVEY, I had adopted all their expressions concerning justification by the imputation of Christ's active, and of his passive righteousness: [a form of speaking which ZUINGLIUS had introduced into the church.] She recommended me rather to keep to the old expressions in the Liturgy, and to ask every thing ‘through the merits of our Lord and Saviour Jesus Christ.’ Whatever blessing I wanted, she advised me to keep to praying—believing—waiting until the power descended into my soul. She said this with a view to Miss S. who was present, and not as yet fully clear in the sense of acceptance with God. In the afternoon, we drank tea with the Rev. Mr. James Stillingfleet, at Mr. ——. His conversation was not less instructive than his exhortation. He made many precious remarks, and was quite of a catholic spirit. He united the gentleman and the Christian more completely than any person.



I had hitherto known. He is an ornament to his profession.

“ Dec. 1. This afternoon I attended a meeting of a few Christian friends; Mrs. Crosby expounded the 13th chapter of the first epistle to the Corinthians. She explained the characters of divine charity, or love, with a simplicity I had never heard before. Her heart and words acted in concert. Every sentence was impressive, and carried conviction to the heart. The temptations under which I laboured were dissipated, and my soul panted for that love on which she so delightfully expatiated.

“ In a private conversation I had with this good woman, I was not less edified. I inquired concerning a point which had often embarrassed my mind, how I might distinguish the operations of God on the soul, from the suggestions of the enemy? She replied, that the motions and dictates of the Holy Spirit, were mostly sudden and explicit. He powerfully impels the mind, in cases of caution, with a conviction that such a thought is wrong, and that we ought not to pursue it. And, in all such cases, the first impressions are purest; for by conferring with flesh and blood, we obscure the dictates of conscience, and the intimations of God's holy will. Hence, in all cases of temptation, we should redouble our applications to the throne of grace, for wisdom, support, and comfort.

“ Dec. 17. After many distressing scruples about dress, which had anew perplexed my mind, I resolved to make to God the sacrifices I believed he required, that no one might stumble at me. A superb spotted silk, the gift of Mrs. Burton, I got the draper to exchange; and a quantity of lace, I gave my sister to keep for my nieces. I wished to dress in such a neat and easy way as might please the Lord, and in such a way as would be the least noticed in the world either for gaiety or negligence. But, ah! dress is nothing compared with my wishes for a clearer evidence of justification, and the long-

ing of my heart after holiness. A remark of Mr. Hunter's this evening, did me much good. He said that Satan often foiled us, for want of better skill in using our Christian armour. I now felt a conviction that I ought not to desist from hearing the Methodists. As I get a clearer knowledge of their statement of sanctification, I feel a greater desire to experience it in my heart.

" Jan. 7, 1775. This evening my spirits were very low and much depressed. I went to the chapel at seven o'clock, and, on my return, 'the love of God was shed abroad in my heart;' and in such a degree, that my soul was humbled into the dust. The sentiment of my past ingratitude was so strong, that I saw, if the Lord had sent me to hell for it, he would have done me no wrong. I had, indeed, read many Calvinistic books on justification, but I never saw the fulness and freedom of God's pardoning grace in such a light as I now do.

" Jan. 22. Mrs. Wilson called to-day, and gave me an account of Mrs. Carr's death; and how she was supported in her last moments. Considering the edification and delight I used to receive from the conversation of this saint, I was less affected with the stroke than I expected. Her last moments were employed in praise and gratitude to God; and gratitude was the leading excellence of her character. My heart, however, was melted with love by the solemn intelligence; and in this way the Lord was pleased to sanctify it to my soul.

" Jan. 26. I read Mr. Wesley's Plain Account of Christian Perfection. Mr. R. at tea, spoke well of holiness; but his strictures on the way in which the Methodists sought it, had no weight with me. I was, at this time, much impressed with a dream I lately had, which apparently indicated that the Lord called me to join the Methodists, and at other times I thought that this was not his design.

" Jan. 31. I related my experience to Mr.

Hunter. He advised me not to perplex myself respecting my evidence. It was his opinion, that I might *safely* consider myself as in a state of acceptance and reconciliation with God, and take all the comfort belonging to it. And he added, that in proportion as my faith increased in the blessing of sanctification, for which I was looking, my evidence would gradually become more clear. He highly approved of my imploring the Lord to take away the root from which all my fears and unbelief arose.

“In the evening, my soul was filled with gratitude to God, and his love was shed abroad in my heart. My sole wish was, that God’s will might be fully accomplished in me. Neither cloud nor doubt seemed to interpose between him and my soul. I now feel, if I am convinced it is his pleasure, that I should join the Methodists, that it is to me a matter of indifference; and I do believe that he is able to give me the blessing of entire sanctification.”

[It is much to be regretted, that good men should often differ about good things; but religion is not to be reproached with obscurity because of differences of opinion, more than nature is to be blamed because philosophers have ever been disputing concerning her operations. Besides, the doctrine of entire sanctification is mentioned by St. Paul, as a subject of the most fervent prayer, rather than of disputation, Eph. iii. 14, &c. 1 Thess. v. 23, 24. And Ezekiel, after enumerating the blessings of the new covenant, adds, “for all these things will I be inquired of by the house of Israel,” chap. xxxvi. The Greek word *ΤΕΛΕΙΟΣ*, *perfect*; *ΤΕΛΕΙΟΤΗΣ*, *perfection*; and *ΤΕΛΕΙΩ*, *to perfect, to sanctify, to consummate*, occur, I think, not less than fifty times in the New Testament. The word *Καθαίρω*, also, in its various forms, very often occurs: the terms expressive of sanctification are



not less frequent. Whoever will carefully inquire into the primitive import of these terms, and compare it with the sermons of certain divines, will find an evident falling off. Dr. Samuel Stennet says, that "holiness consists in that *purity of heart* which is the essence of religion; in a reverential fear and sincere love of God; in a cordial desire, diligent aim, and sincere endeavour, to mortify our secret corruptions; in a sovereign contempt of this world, when put in competition with another; and in fervent aspirations of the heart after the likeness of God, and after the everlasting fruition of him in heaven." Serm. vol. i. p. 51. 2d ed. 1772. This is a fine definition of heart-felt religion; but it leaves the roots of evil uneradicated from the heart. Mr. EVANS, in his sermon on *Purity of Heart*, has equally failed of illustrating the force of our Saviour's expression. Dr. Watts has a sentence which I like still less: "The grave is, as it were, the burial-place of many unruly lusts, which have had the dominion over us in life." And if the grave be so efficacious in purifying the body, with what face can we object to the *Limbus* of MARTIAL, or the purgatory of the Catholics? We see no propriety in the Scripture similies usually adduced to prove the necessity of in-dwelling sin till death. The leprous house could not be cleansed, but by a removal to an unclean place! so the leprosy of sin must go with the body to the grave. This house, then, was never cleansed at all: but some leprous houses might be cleansed by scraping the wall. Here the house might be infected while the tenant was pure; whereas, the contrary is the case with the body and soul; the house cannot be defiled without the tenant's consent. The simile of the Canaanites dwelling in the land is equally futile, for God passed a positive sentence, of expulsion or death, against those nations distinguished by incomparable wickedness; but when the Israelites

had made covenants with them, God would not drive them out; so we really allow is the case with in-dwelling sin.

But do not the advocates of a death-purgatory demonstrate their doctrine from the 7th chapter of the epistle to the Romans, where St. Paul says, "I am carnal, sold under sin?" Jerome and Augustine say, that "*S. Paulum hîc loqui in persona peccatoris sub lege adhuc gementis.*" But in their controversial writings they say, that "*S. Paulum de seipso loqui, et in persona hominis justi!*" Vide *Biblia Magna*; et August. l. i. retract. c. 23, et l. vi. contra Julian. c. 11. Hieron. l. ii. contra Pelagianos. Then both those fathers were once of opinion, that St. Paul here speaks in the persons of sinners still under the legal yoke. But why did they alter that opinion? I believe they never did change it. But, in the warmth of argument against the Pelagian, who affirmed, that man was born pure, and that good men lived without sin, they merely pressed Rom. vii. and 1 John i. 7, into their arguments, as applicable to the generality of Christians, who confessedly groan beneath the yoke of in-dwelling corruption.

Do the Methodists, then, teach a sinless perfection as attainable in this life? No: they never use the word. They know that they are all weakness and imperfection: they see themselves encompassed about with a cloud of short-comings and defects. Hence the holiest among them has been taught to say,

"Every moment, Lord, I want,  
The merit of thy death."

Nevertheless, they do believe, that as the Lord will destroy antichrist in the church by the breath of his mouth, and by the brightness of his coming, so he can, in a moment, destroy the antichrist of inbred corruption; and say to the leprous heart, "I will, be thou clean." Then the soul is filled with the pure love of God, and all mankind. It

is placed, as a little child, at the feet of Christ, and the will is lost in the will of God. This is the grace that distinguished David by forbearance, when he said, "Let Shimei curse!" It is the good that distinguished Stephen in martyrdom, when he said, "Lord Jesus, lay not this sin to their charge." It is the perfect love of St. John, which made the confessors and martyrs "bold in the day of crisis," because, as their Master was, so were they in this world.

Hence I would advise Christian ministers to be cautious of ridiculing a doctrine which is the best hope of the saints. It is far safer to exhort the regenerate part of an audience to reach forth, and press toward the mark for the prize of their high calling, God in Christ Jesus. We should give the more diligence on this head, to add to our faith virtue, to virtue knowledge, &c. not only with a view to a glorious entrance into heaven, but because there is no state in active life in which sins, and the worst of sins, may not again be found to have some place in the heart.]

Sunday, Feb. 19, Miss Mortimer writes, "This morning, at eight o'clock, Mr. Hunter delivered an excellent sermon on sanctification. In the afternoon, my soul was truly given up to God. I could freely and fully surrender all I had to him. I can truly say, that I did not wish to retain one idol in my heart. Every thought I desired to be brought into obedience to Christ. I desired neither riches, nor friends, nor any enjoyment, but as they came from him. I have, indeed, experienced much of the love of God, yet I never felt the power so freely to surrender myself to him as this evening. And if I shall see it the will of God to place me among the Methodists, I feel ready to do his will, having no choice of my own. By reading Mr. Wesley's Sermons and Tracts, I find that both his opinions and his views are quite different from what had been represented to me by others.



" March 18. Mr. George Story gave Miss Scott and me some very profitable instructions concerning Christian experience. He said, that every seeker of salvation has a considerable degree of faith; and that we should pray for power to exercise that faith, as it increases by exercise. He observed, that there was a direct and a reflex act of faith. The direct act is, when we look to Christ in his promises, and believe in order to receive. The reflex act is, a consciousness of having received the blessing. As to Christian perfection, he said, that the prejudices of many against it arose from their not making the proper distinction between the diabolical and the human nature. The diabolical nature must be destroyed by the power of grace, while the human nature retains its frailties still. Hence we should pray to be wholly sanctified, and that our body, soul, and spirit, may be preserved blameless unto the coming of our Lord Jesus Christ. After this conversation, I felt faith to believe that I should receive this blessing. But, ah! every time I have named it to Mr. —, I have felt my mind unhinged, by his inveighing so warmly against it.

" March 24. My sister showed me her drawing-room newly furnished. I returned with my soul humbled, and filled with the love of God. I could bless his name, that I had no taste for vanity. My heart, during the evening, continued in the same delightful frame. — "What hath the world to equal this!"

" April 4. On Sunday, I had, for the most part, a happy day, and powerfully experienced the love of God in my heart; I had, likewise, a strong persuasion, that I should receive the blessing of sanctification. And this morning, that persuasion returned; I felt power to believe that the Lord would renew and establish me in righteousness.

" April 5. At noon, my heart was melted with the love of God; and I felt a firm persuasion, that I should receive what I was seeking. My whole

heart was fervently drawn toward God, and I preferred lying at the Saviour's feet, to the being mistress of all the world. I think I never experienced so strong a degree of faith as now. My heart was exceedingly humbled before God: I have felt the good of Mr. Story's maxim, to exercise faith upon every occasion.

"July 9. For the last two days, I have had a measure of God's love in my heart, and a growing confidence with it, that the Lord will sanctify my soul, and give his lowly mind. Miss —— having solicited me to write down my motives for altering my dress, with a view to read it to a few friends in Hull, I felt disposed to comply with her request.

"Mrs. Hall (and this was the first time she had ever named it,) modestly intimated her wish that I should join the Methodist Society; but supposed that I could not do it while my mother lived. She thought that my soul would prosper more among them, than where I was at present placed. I simply told her of the trials I had undergone from certain persons with whom I met, and that I had often prayed on that subject; but latterly, our meetings having been more profitable, I felt disposed to remain where I was. She encouraged me much still to go on, looking for sanctification; and thought the Lord was preparing me for it, by imparting more light concerning the holy Scriptures.

"July 31. This evening, being weary with walking, I called at Mr. Spence's, not knowing that it was the night on which his class met. They invited me to stay. It was led that night by a young gentleman designated for the bar. His grave and serious address, distinguished by an engaging politeness, made an impression on my mind.

"Miss S. having reproved me for talking too much, I could not but own it a besetting sin, into which I fell unawares. How good and salutary are the admonitions of a friend!

" Aug. 9. My mother accompanied me to Mr. Spence's class! Considering the prejudices under which she has laboured, and the connection of our family with the church, it was evident to me, that nothing but the grace of God could have influenced her heart to attend a meeting of this kind! Mr. Spence said many excellent things. The privileges of the Methodists are truly great.

" Aug. 29. I have lately profited much by hearing Mr. R. on several searching and awakening subjects. This afternoon he explained to us, at Mr. Buckle's, the first chapter of St. Paul's epistle to the Ephesians. Mrs. Jane Benson had talked with me largely on predestination. Her conversation, and this lecture, unhinged my mind. Mrs. B. told me, likewise, that the sacrifices I had made, with regard to dress, proceeded from a legal spirit."

[How happy was the primitive church, in being ignorant of the doctrines of *unconditional* election and reprobation. The controversy which St. Paul waged with the Jews, on the predestination and adoption of "the Gentiles, to be fellow-heirs with the Jews, of the same body, and partakers of God's promise in the gospel by Christ," was innocent in its bearings, and conclusive in its arguments, Eph. iii. 6. The Jews had wholly arrogated this prerogative to themselves; they would not concede it; they pleaded an exclusive right to all the divine favours by covenant, as stated in their Scriptures. "The Lord, said Moses, hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth," Deut. xiv. 2. vii. 6. so also Psal. xxxiii. 12. lxxxix. 3. 19. cv. 6. 43. Isa. xli. 8. Against these assumptions St. Paul urged, that "God, from the beginning, had chosen the Gentiles also to salvation, through sanctification of the Spirit, and belief of the truth," 2 Thess. ii. 13. He proves it from the promises, "I will call them my people, which were not my people; and her



beloved, which was not beloved," Rom. ix. 25. This covenant of election and reprobation had its conditions. The Jews were broken off, because of unbelief; and the Gentiles stood by faith. The Jew might be grafted in again; and the Gentiles might be cut off. These are the wholesome inferences of our Apostle, Rom. xi. 20. 23. Thus, every covenant that God has made with man, has its conditions, and strikingly so too, see Deut. xxviii. 1. 15. 1 Sam. ii. 30. 1 Chron. xxviii. 9. Hence, God's choosing the Gentiles before the foundation of the world, or choosing them from the beginning by promise, is all the same thing with him, who, calling the things that are not as though they were, said to Abraham, I have made thee a father of many nations, when as yet he had no child. The periods of this choice are, therefore, but a form of speech; and they were highly consoling to the believing Gentiles, whom the Jews regarded as reprobate, and afar off.

What a pity, then, that GOTESCALCUS, in the ninth century, misguided by the darkness of the age, should be the first that broached the appalling doctrine of unconditional election! HINCMAUS, bishop of Rheims, answered him by a collection of passages out of the fathers, demonstrating that predestination was never taken in an ill sense before. GOTESCALCUS was degraded of his priesthood, and beaten with rods; so *Du Pin* states in his *Ecclesiastical History, century ninth*. I recommend persons unsettled in their notions on these points, to read Mr. John Goodwin's *Redemption Redeemed*; and Mr. Fletcher's *Checks to Antinomianism*.]

"Sept. 1. This being a fast-day, on account of the war with the American colonies, I acquainted my brother Mortimer with my intention of going one part of the day to the meeting. He then took occasion to speak with greater disapprobation of the Methodists, and against my sacrifices of super-

fluities of dress, than I had ever heard him do since his return to York.

“ Sept. 27. This morning, while engaged in prayer that God, in his gracious wisdom, would turn the many rebukes I received from my friends to my spiritual good, his mercy, in this view, was so set before me, that my heart was filled with his love. The contradictions of my cousin —, I was enabled to bear with patience. I have experienced good from Mrs. Hall’s class, and from Chappelle’s, which I have attended in an accidental way. I new begin to find a confidence that the Lord will establish my soul in righteousness; and I feel a growing attachmentt o the Methodists. But, ah! the trials through which I pass, and my besetment of talking too much, often throw me back into discouragements and temptation.

“ Oct. 14. Having received a friendly invitation from Miss Brooke, I prepared to visit the family at Killingbeck. On my return, I began to reflect what good I had done, what errors I had committed, and what improvements I had made. I had related my experience to Miss B. with a view to encourage her in the good way; and I had profited by reading; but by paying and receiving visits with the family, levity, my old besetting sin, had frequently gained the ascendancy over me.

“ Dec. 3. For some time my mind has been variously exercised. Since my return from K, I have seriously endeavoured to combat my propensity to levity and fondness of talk. I have seldom reflected on a tea-party, but some shade of reproach has rested on my mind on this account. On the other hand, my friends wonder at my gravity; and some of my family behave rather haughtily to me in respect of dress: well, it all drives me to a nearer union with God, and with his people. Mrs. W. and I have had some conversation, and she has directed us on what plan to form a little class. Mr. R. called also: he was more open

than usual. With regard to me, he said, that he should say no more with regard to doctrines, Methodism, &c. for he saw that it had the contrary effect of his intentions; and he said this with much affection. Yes, I must persevere in whatever I see to be my call and line of duty; and I would in no case take a step in haste, when it is a doubtful matter.

“Dec. 7. I have felt my soul much blessed at the morning prayer while in the church; and very much edified while at Mr. Spence’s class. Whenever I do not find the love of God in my heart, I am fully resolved to examine the cause, and to have it removed. I begin to feel more and more a spirit of intercession for the church, and union and communion with God in all the means of grace, and my soul is humbled by his goodness.

“Jan. 8, 1776. This year has opened to me with a series of trials. I am reproached with being more attached to the Methodists than to the church; I am tried with a friend who has formed a connection with one who, I think, has not experienced a change of heart; I am tried also with another dear friend who is enslaved by the fear of man; and, I lament to add, that these trials discover the latent corruptions of my own heart. Thank God, when I get into his house, and look above them all, my soul is favoured with his presence and love.

“Jan. 11. Mr. —, forgetful of his promise, lent me a book on imputed righteousness. I have no doubt of my Redeemer’s merits, which I make my only plea, but dislike the refinements of Zuinglius, so admired by Mr. Hervey. I have too long been hampered by a two inactive faith of reliance; I want the simple faith of a little child, that I may daily come to my heavenly Father, and at once receive the bread of heaven.” [If our guilt is removed by the passive righteousness of Christ, and if our persons be justified by the imputation of



his active righteousness, we must be all equally-righteous; and, consequently, can have no need of that *third* righteousness so constantly enforced by St. Paul, the being created anew in righteousness and true holiness; and having all the fruits of the Spirit, which are, love, joy, peace, *righteousness*, faith, &c.]

“ I received a kind letter from Miss Bosanquet, (now widow of the late Rev. Mr. Fletcher) chiefly on sanctification: it proved exceedingly profitable; every sentence seemed a portion of meat for my soul; and it enlarged my heart in prayer to obtain the blessing.

“ Jan. 18. Our old and gay circle of friends were this evening preparing for festivity, to celebrate the queen's birth-day: to us it was a night of mourning. I went to sit up with my sister MORTIMER, but was prevented by the stroke of death. I was much depressed that I had not been more faithful with her about her soul. Ah! death has now settled all the arguments we have held together on gaiety and dress! She has now no need of all the improvements lately made in her drawing-room, &c. My brother was deeply affected: I never saw him half so much distressed in all my life.

“ Jan. 23. During the hurry of the funeral, I found it difficult to keep my mind where it ought to be; and I felt the want of secret prayer. My mother spent the evening with my brother. I was engaged in other duties. He lamented the way in which I was, as it precluded my being useful to him, and to his children, in the way that I might. Lady Anderson, and Mr. Bewley, joined him in what he said; and, when my mother told me what had passed, I felt not the least displeasure against them: four days afterward I breakfasted with him, and solicited to take two of the children. He was rather warm, and said, that I should turn Molly a Methodist.

“On the occasion of my sister’s death, I resolved to write to my brother, at Oxford, about his soul: I did so, and with great freedom: I felt not the least fear of offending him; nor any bias from the advantages I might reap in future from his favour. I retired to my chamber at night with a placid conscience, and happy in God. I felt grateful to God, on looking over my sister’s dresses, that they had made no impression on my heart: my faith enabled me to rise above the vanities of life. Lord, it is thy grace which has made the difference.

“March 1. Mr. R. observed a sort of anniversary in our meeting. Instead of expounding a passage of scripture, he proceeded, after prayer, to admonish his people of eight faults he had noticed in the preceding year: his manner was solemn and instructive. 1. Indulging evil surmising against one another, which were the result of pride. 2. A love of gossiping. 3. The not being always employed. 4. The being Christians in public, and not so in our families. 5. A love of talking, and fondness of religious news. 6. A love of self-esteem, discovered by a propensity to speak of ourselves. 7. A fondness of giving our advice and opinion. 8. A passionate or peevish temper, which made us very unlike our gentle master. There was another fault mentioned, by the bye, that is, religious gossiping from one ordinance to another, which could not be so profitable as meditation and prayer at home. This I considered as pointed directly at me: but I was not condemned, being conscious of the good I had received from the Methodist ministry, and from an occasional attendance on their class-meetings.

“March 27. Rising this morning in an uneasy frame of mind, I spent a long time in prayer with God, because I had felt an unwillingness to pray; and I have often had thus to plead with God, and it never fails to restore me to composure of mind. How thankful should I be for this resource! It

draws my mind from earthly things, that it may be stayed on God alone. It enables me to reject obtrusive thoughts, and excites my faith to a lively confidence in the Lord. For the most part, I spend an hour and a half in prayer every morning, allowing for intervals in which I rest my knees. The flesh often complains, and is reluctant; but I always find it best to spend the whole of the morning before breakfast in reading, and in communion with God.

“ March 30. Mrs. Wilson took breakfast with me; her conversation was very profitable: she remarked, that we must often examine ourselves, as to what keeps us out of the blessing we want, and, by so doing, the blessing is brought nearer: by not wrestling with God for this, we often misimprove the opportunities which God affords. Watchfulness, joined to prayer, is most assuredly the happiest means to retain and enjoy the abiding witness of the Holy Spirit; and I am resolved to practise it more than ever.

“ April 3. Mr. Hilton took tea with us. He endeavoured to convince my mother, that she laboured under religious prejudices, in not attending the preaching, and class-meetings; and he observed, among other things, that when live coals are put together, the fire burns vehemently; but, when the coals are scattered, the fire dies away. He observed farther, that God has enjoined us not to forsake the assembling of ourselves together, and that we have no more right to violate this precept than any other; consequently, the Spirit can never lead us secretly to act contrary to his revealed will. Nay, he gave a decided preference to being guided by the written word, as the finger post which directs the traveller in his route. For instance, he added, the Quakers disuse the holy sacrament altogether, and affirm, that they are guided so to do by the Spirit. We, on the contrary, think it right to celebrate this ordinance till the Lord shall come.



How are we to determine this point but by the written word? I have always remarked, that this preacher's conversation turns on profitable subjects, and is exceedingly instructive and profitable. He is the same in the pulpit: his sermons are close and searching.

"April 10. My morning meditation, on our Saviour's transfiguration, was very profitable to me. The testimony of the Father, "This is my beloved Son, in whom I am well pleased," afforded abundance of consolation to my soul. I had, in the evening, likewise, much communion with God. I was often constrained to exclaim, O! the length, the breadth, the depth, and height, of the love of Christ, which passeth knowledge! I had a most impressive sense of the emptiness of my own wisdom. I was humbled by a view of the purity of God, and I desired to be wholly guided by his Spirit. Every thing in me appeared to be vile, and unworthy of divine regard. But, ah! levity, my daily besetting sin, often gains a degree of ascendancy over me, and leaves a dissatisfaction whenever I retire from company.

"April 30. To-day Mr. — asked me my experience more closely than usual, adding withal, that I seemed to talk more of myself than of Christ. Presuming on his apprehensions, that I rested on frames and feelings, I simply told him my whole heart, and assured him, that it was a view of the wisdom, goodness, and love of God, that often occasioned my heart to glow with divine affection. I added, that I knew of no other way of acquiring a consciousness of adoption, or of his Spirit bearing witness of it to my spirit, than by the love of God shed abroad in my heart, arising from a view of his love to me; and that, when I did not feel that peace and joy, but, on the contrary, felt my corruptions uppermost, it was solely by beholding the merits of my Redeemer, that consolation was restored to my soul.

“ Since this conversation with Mr. R. I have seen more clearly than ever the error of those who decry frames and feelings. Assuredly, there can be no genuine peace and joy felt in the heart, and which always humble the soul, but what arise from beholding the glory of the Lord, and the excellency of our God: hence, if my heart is filled with love, whether it be by hearing the glory of my Redeemer set forth in a sermon, or by reading and meditation, it is so far, in my opinion, from resting in frames and feelings, that it is rather an evidence of my having the true faith, which produces those consolations in my heart. Mr. R. seemed perfectly satisfied with what I had said; yet, all I said to him, in favour of the Methodists, seemed to make no lasting impression on his mind. I agree with him, however, that I have been injudicious, in grieving my mother by applauding them; and yet I could not be silent when I heard them misrepresented.

“ June 4. This evening I was much edified at Mrs. Hall's class: she said, a Christian should always be receiving from the fulness of God, and returning what he gave in praise and thanksgiving: If we did not return, she said, what he gave us, in grateful acknowledgments, we should become offensive as the stagnant waters. She described the barren faith, which did not produce the fruits of the Spirit, and exhorted us to get every Christian temper and affection formed in the heart. She remarked, that it was quite a mistake to suppose, that we were growing in grace, unless we had an increase of faith, and love, and meekness, and resignation.

“ June 14. Last evening I walked with my mother, and, on passing the Methodist chapel, it came into my mind to ask her to go in, and look at the new gallery. She did so, and stayed and heard the sermon! Surely nothing less than the divine power could have prevailed on my

mother to do a thing which she had long believed God had forbid her to do. I never had the smallest hope of seeing her in a Methodist chapel.

“ June 29. Meeting Mrs. Wilson, at Mrs. Buckle's, I opened my mind very freely to her, respecting some little exercises which I had passed through, with two or three of my religious friends. On these subjects she thought, with Miss Bosanquet, that the trials which good people occasion one another, resemble the diamonds which are polished by their own dust.

“ July 7. For the last week I have enjoyed many high and singular privileges in hearing Mr. Wesley, and in enjoying the conversation of many religious friends, who are come to meet him in York. They seem fully to answer our Lord's character of his disciples, “ Ye are the salt of the earth.” Miss Ritchie's conversation and manner were so truly christian, that, while I was in her company, and for some time afterwards, I seemed to feel as though I had hardly any religion, or had attained any experience. They ask a blessing at tea, and do every thing with a simplicity and grace resembling heaven.

“ From conversations so instructive, I can but select a few fragments, which may be of use to me at another day; and with that view I treasure them up in my journal.

“ In one conversation Mr. Wesley remarked, that if we see the blessing we seek at a distance, it will always remain so, unless we make continual efforts to attain it.

“ When we feel our faith weak and low, we resemble the man with the withered hand, and then is the time to stretch it forth, for the Lord is always present to heal.

“ It is wrong to expect the power before we believe; we should believe in order to receive the power, just as the little child keeps making efforts to walk, till he can walk.



“ Love, joy, and peace, are the fruits, not the foundation, of this faith.

“ Mr. Cornelius Caley observed, that when we are most tempted, that was often the time when the Lord was about to give us a blessing.

“ The Lord often grants us blessings in a way which we think the most likely to counteract them. In outward providences, we often walk in darkness, and have no light; but, by trusting in the Lord, he often exceeds our expectations.

“ Instead of wasting our time in reasonings, and in groundless scruples, we should direct all our efforts to believe, and look to the cross of Christ to be healed of every wound.

“ While we are seeking after holiness, the evidences of our justification will become clearer and clearer; for the desire of holiness is a present blessing. Our constant prayer should be, Lord, enable me, this day, to embrace thy will.

“ After tea I went with Miss Ritchie to meet Mrs. Hall's class. It was, indeed, a very edifying opportunity. I was struck with the simplicity and grace with which she conducted herself through the whole of this exercise. The image of God, formed in her soul, seemed to shine forth in her prayer and conversation with the people. During all the time I have been with her, I have never noticed any thing contrary to the sanctification she professes to enjoy. She excels in pressing the people to look for higher degrees of grace: every person who was awakened, she pressed to look for justification; and every one who is justified, she exhorted to look for a clear evidence of sanctifying grace. She really is a very extraordinary person; the more I become acquainted with her, the more she rises in my affection and esteem. If Mr. R. with whom she has had frequent conversations, would invite her to meet his people, she would be a great blessing both to him, and to the souls of his people.

“July 31. Miss Ritchie and I had some conversation respecting my joining the Methodist society. Having long met in class with Mrs. Hall, I told her that I had often made it a matter of prayer. I acknowledged to her that they were more alive to God than Mr. R.’s people, as I had done to Mr. Hilton, (April 12,) and that he had asked me the same question which she had just put, *viz.* In what way I expected an answer to my prayer? If the people were more lively; and if I had a prospect of being more holy and useful, he thought these strong indications of the will of God. I told her I had acknowledged to him, that the cross was one great hinderance, for I feared the resentment of my mother and friends: besides, I thought it would involve me in a separation from Mr. R. Miss Ritchie saw no occasion for this; for I might continue to meet with both, as I had been accustomed to do. I replied, that, as the Lord had led me to adopt the principles of the Methodists, and to admire their discipline, I had gradually made up my mind to join them, whenever I could find liberty and resolution to do it. She approved of my plan, and advised me to continue praying, that I might be faithful to the light which God might give me.

“Walking out with my mother before dinner, but without any previous design, I simply told her, that I had latterly entertained serious thoughts of joining the Methodists. She seemed much hurt, and not a little agitated. Mr. R. called in the afternoon, and the first word with my mother was, to apprise him of my intention. He behaved better on the occasion than I expected, though it was evident enough he was decidedly against it; for he took up the subject as though it had already been done.

“Jan. 1, 1777. This morning I spent an hour in prayer, and carefully endeavoured to review my infirmities, defects, and sins, during the past year.

I endeavoured also to make an estimate of my mercies, that I might be the more grateful and obedient. My habit is irritable, and I have often been overcome with levity, and a too great fondness of talk. My soul has often been very happy in the love of God; yet I have attained neither the abiding witness of God's Spirit, nor the grace of sanctification, for which I have so often wrestled with God. I seem, however, for the future, resolved to live to God for the present moment.

“Feb. 16. Towards the close of this week, I experienced much dissatisfaction with myself, in regard to the small progress I had made in vanquishing my besetting sin; yet I have had many remarkable visits of God's love. The spirit of prayer has also been abundantly given me for Mr. —, who was much on my mind, that the Lord would make him more clear with regard to the way of salvation in his preaching, and that he might feed the flock committed to his care: I prayed, likewise, that he and the Methodists might have a closer union. For several others of my religious friends I have also been led to pray, with much fervour of mind.

“April 22. On Tuesday last, having renewed my covenant, I formed the resolution, to wrestle with God for sanctifying grace, in the same manner as I had done for justification. I had, indeed, prayed for it, but I saw I had not been equally earnest in looking, and in waiting, for it: not being in a state of bondage, I had regarded the blessing too much at a distance, and had not hungered and thirsted for the whole image of God, with a fervour becoming its excellence.

“The first grand and essential step towards attaining it, I saw, was prayer, and looking and waiting for it every moment; accordingly, I spent what time I could spare, from my afflicted mother, and other domestic duties, in prayer: some days I have been not less than five hours on my knees.



I pleaded with God all the promises of sanctifying grace, as they were brought to my mind. I looked for the grace to cleanse and fill my heart, and seemed resolved not to be denied. I often repeated these words,

“Wrestling, I will not let thee go,  
Till I thy name, thy nature know.”

“In these conflicts, sometimes my spirits drooped; sometimes unbelief and my corruptions re-appeared; sometimes I thought I was worse; but, at other times, my confidence increased, and I felt happy, and satisfied, that the Lord would remove the mountain that stood in my way. One good, however, I feel, has resulted from those pleadings with God in which I have been engaged, it has led me to feel and experience the nature of faith more clearly than ever, both in regard of communion with God, and of reliance on the promises.

“While thus led on, and seeking purity of heart, Mrs. Crosby took breakfast with me, and dropped me many judicious hints. She disapproved of my spending so much time in prayer, as it interfered with other duties of life; and though it was our duty to be ever reaching forth for more of God, yet believers found the blessing of sanctification at different periods of life. Her whole conversation was very instructive and profitable. She lives in the spirit of doing good.

“Oct. 9. Yesterday my cousin Hopwood was married to Mr. Grey.\* On a calm review of this family occurrence, I have, from a variety of providences, abundant reason to believe, that the match is of the Lord. Notwithstanding all their precautions of secrecy, many of their religious friends found their way to the church, and there were

\* William Grey, Esq. of the City of York, Solicitor, and extensively known, he having long held the office of Deputy Sheriff of the country. Mrs. Pawson's augurs concerning this gentleman have been more than realized, both in his religious character, and in his professional duties.

joined with their good wishes and fervent prayers. I prayed for them both very fervently in secret; and, likewise, for the prosperity of the church, and, especially, that all divisions may be healed, and the party-spirit destroyed, and that we might love as brethren, notwithstanding the variation in religious opinions. But, oh! when shall this prayer be answered! when shall so many devout and pious persons learn to show the same compassion to one another's peculiar tenets, that they do to their mental and bodily infirmities!

“Oct. 22. I drank tea to-day with Mr. and Mrs. Chapel, and stayed at the class, which meets in their house. His conversation was very profitable. If those with whom we visit are not of use to us, we should always endeavour to be of use to them. He was of opinion, that the Lord had, in a great measure, sanctified my soul, and that I ought to exert faith in the promises concerning this work, saying, “Lord, I believe, help thou my unbelief.” He observed, that those who were in that happy state, could mostly draw from God, by a single aspiration, whatever they needed; while those, who lived below their privilege, had to obtain it by repeated efforts of prayer. This pious and holy man is a local preacher in Mr. Wesley's connexion, and of good report. I never leave his house without a savour of good things.

“Jan. 1, 1778. Having ended the year happy in God, I propose to set out afresh, and to re-double my vigilance against the evils which have beset me. I mean, every evening, to examine myself with regard to the defects of the day, and endeavour to amend them for the future.

“Feb. 1. This evening I attended the select band of the Methodists, at Thomas Chapel's, and found it very profitable. It consists of persons who either enjoy the abiding witness of God's love, or who profess to be seeking entire sanctification. I have also been much blessed in reading

the life of Francis Xavier, the far-famed apostle of the Indies: my soul longed to imitate him in devotion. The conversation of Mrs. Hall has likewise proved very edifying to me. When persons are first justified, she observed, they might have much joy, but it was not that pure and humble joy which they attain on arriving at a higher degree of grace. The first is mixed with much of nature, and soon lost in the time of temptation; but the love and joy they afterwards receive, is like 'the little leaven that leaveneth the whole lump.' I was three years, she added, in learning to say, 'Thy will be done;' and I have still to learn.

"April 17. Having, on Sunday last, felt much enlargement in prayer, while at church, for Mr. R. and his people, and, in particular, for Lady Anderson, I waited on her to-day, and found much freedom in talking to her of the state of her soul. She heard me with attention, but put it off in too light a way to afford me satisfaction.

"March 3. Mrs. H. reproved me to-day, for seeking knowledge more than grace. My pride was wounded by the rebuke, because it was given in the presence of several persons, who apparently approved of what was said. I went home in humility and silence, praying that I might profit by it, and that all undue wishes to have the good opinion of others might cease. Thus the Lord, in his infinite wisdom, sees it good to strip me; and I do see that a thirst for knowledge puffeth up.

"I see it my duty also, to leave Mr. R. and his people to themselves, unless in cases where I see myself called to speak: whatever faults they have, God can correct them in some other way. But I will still love and pray for them. Perhaps my admonitions have been mixed with pride, which has occasioned them not to be received.

"May 17. I had this day much communion with God. Reading the Scriptures has, of late, been very profitable to me. When they are read



for devotion, God is set before us; and the spirit in which they were written, imperceptibly steals upon us.

“ In the evening, I attended the select band, with a mind unhinged, from having talked too much in the day. Mr. C. after speaking his experience, superadded several excellent things. He magnified the power of grace, and said, that it was impossible to live to God for a single moment, unless we were divinely kept by the power of God; that we are not sufficient of ourselves to think a gracious thought; and that our greatest hindrance in the attainment of sanctification is, the not giving up our will in all things to the Lord. Mrs. Hall spoke next, of the necessity of living to God for the present moment; and of our constant need of fresh supplies of grace. She enlarged on the privileges of a clean heart, that we may run the ways of God's commandments. On this subject, she felt at home; and the simplicity and power with which she spake, seemed to overshadow the whole of the people. My soul was truly refreshed, and overflowed with gratitude to God, for permitting me to meet with his people. O, how great are their privileges!

“ May 18. I mourned to-day for the want of watchfulness, in not having my conversation seasoned with grace. I had given way to sharpness of spirit. In the afternoon, I met a party of religious friends at Mrs. Buckle's. Dr. Osmond edified us with many excellent remarks. Speaking of justification, he said, that in all sincere seekers, unbelief was the principal sin to be convinced of; that when properly convinced of this, we should say to them, ‘ Come, for all things are now ready.’ His remarks on sanctification, I thought very valuable. Miss H. asked, whether a person in that state had still need of the atonement. Assuredly, he replied, they need it every moment, and they have it every moment; therefore they

walk at liberty, and in the light of God's countenance.

" May 14. Miss Ritchie, being on a visit to York, breakfasted with me this morning. I opened all my heart to her, with regard to my besetments and defects, and my method of seeking sanctification. She approved of the way I took, but added, that in her own class, she never pressed sanctification on any one in a justified state, till she first heard some complaint of the corruptions of the heart. Then she could do it with more effect.

" Nov. 9. During the last three months, my soul has been gaining a little ground in the good way. I have daily been more happy, and found a greater nearness to God. Sometimes I have thought that I enjoy the blessing of sanctification; but a self-will often rising, has discouraged me from holding fast my confidence. Yet, when my brother M. has spoken somewhat bitterly against the Methodists, it has not hurt me as it used to do; and I have found great power in praying for him. Yesterday, I wrestled hard for the blessing; and this morning, breakfasting with Mrs. Buckle and Mrs. Hall, my soul was stirred up anew to seek after it. During the conversation, Mrs. Hall opened that happy state of mind, in a most engaging light. She represented it as the perfecting of every grace we receive at justification, in such a degree, as to bear afflictions with meekness, and crosses with resignation; and to live in a constant assurance that our whole heart is given up to God.

" Nov. 11. For the last two days, I have enjoyed such a sense of the love of God, as to induce a degree of confidence, that he will not take it away, but 'seal me to the day of redemption;' and that the Sun of Righteousness will fully arise in my heart, 'with healing in his wings.'

" Nov. 22. In the evening, Providence threw in my way a letter I had received from Miss Bosanquet, in which she recommends me to plead the

Saviour's promise for the attainment of sanctification: 'If any man love me, my Father will love him, and we will come unto him, and make our abode with him.' This letter shewed me the path in which I ought to walk, and the method I ought to pursue.

" March 3, 1779. Last night, my dear friend and faithful adviser, Mrs. Bathsheba Hall, died in the Lord. I did not know the time of her death; but about nine o'clock, I found an out-pouring of the spirit of prayer for the whole family, and it occurred to me that she was probably dead, as it afterwards proved.

" March 5. This day I have attended the remains of Mrs. Hall to the grave; and heard her funeral sermon at the Methodist chapel, by Mr. Thomas Hanson. His text was, 'Then shall the righteous shine forth as the sun in the kingdom of their Father,' Matt. xiii. 43. O, what solemnity! What tears! What power attended the word! I never heard such a funeral sermon before. But words cannot utter the unity and love which subsist among the children of God!

March 7. Mr. Richardson preached to-day on the fear of man. It was, indeed, a sermon to me. On going home, I took the opportunity of opening my whole heart to my mother. I told her plainly, that after going among the Methodists for eight years, keeping close all that time to Mr. R. and to his private meetings, I had long seen it my duty to cast in my lot with that poor despised people; but that I had forbore, lest I should grieve her in old age. She seemed less violent than I expected; but she was still decided against the measure.

" March 19. The Rev. Mr. Collins has been in York for more than a week. I have heard him often. This evening, he delivered a powerful sermon from the 17th chapter of the Second Book of Kings. I was very happy under his word.\*

\* This gentleman is revered by myriads in the religious world.



“ May 5. Mr. Wesley is now here; and he has delivered three excellent sermons. In illustrating our Saviour's words, ‘ the blade, the ear, and the full corn,’ he associated them with St. John's three states of grace, distinguished by children, young men, and fathers. In explaining Heb. xii. 1, he warned the people against what are called little things, such as a positive temper, which affects to be always in the right; and its opposite, a weak and pliable temper; rudeness, sternness, and the needless indulgences of snuff and tobacco. In his first sermon, on 1 Cor. xiv. 20, he shewed what reason could do in religion, and what it could not do: how far it could carry Socrates, Adrian the emperor, &c.; and how far their hope fell short of the Christian's hope; for reason is unable to produce the faith, the hope, and love of a Christian.

“ This forenoon, Mr. Wesley met the select band: he permitted me to meet, without asking me to join the society. On my return, I felt great

He was curate, a while, at Roade, near Frome; afterwards at Lowgate, in Hull. Here his popularity was so great, that his vicar, and some other gentlemen, piqued at the warmth of a young convert, dismissed him. About five thousand people attended him on the quay, while he preached, prior to his leaving the town. And, if we may except the short labours of Mr. King, that church has exhibited the gloom of an almost forsaken temple.

On leaving Hull, he cast himself on the care of Providence, and continued to make journeys throughout the United Kingdom, and to preach in all churches, chapels, &c. where a door was opened. Gentlemen, who knew his life and labours, more than supplied all his wants: and he was the faithful almoner of all the surplus to the poor. Wishful to be a faithful steward, and to repress his natural propensity to pride, he placed his family in the humblest cottage of Tiverton, near Bath. The rent was forty shillings per annum; and the broken beam was supported by the knotty end of an oak pole in the middle of the house. Yet Mr. Collins was a man of polished manners, a scholar of high classical taste, and a Christian of distinguished simplicity and zeal. In the pulpit, he often looked like a seraph, and while he spake, “ the soul hung upon the ear.” I shall never forget the charge he delivered to the Methodist preachers, the Conference after Mr. Wesley's death, from the second chapter of St. Paul's epistle to the Philippians, ver. 1, 2. But an estate of £400. a year, aided by constitutional infirmities, somewhat beclouded the last year of his life.

liberty in praying for him, and felt my heart overflow with abundance of love to him and his people. But what shall I do! My mother is more hostile to my joining than ever. She says, it will cause us to separate. The very idea injures her health. By waiting, and taking no hasty step, I believe the Lord will either make my way, or give me grace to break through. I feel much satisfaction, that it is now generally known to Mr. R.'s people, that my mother is the sole hindrance of my joining the Methodists.

“ May 8. Yesterday Mrs. Buckle called to say, that Mr. Wesley, in calling over the names of the select band, had (some one inadvertently answering for me,) put down my name: but as it was only in the band, and as I was not joined in any class, it was quite optional, she said, whether I would let it stand. I felt thankful that the Lord had so far made my way, and without my own will. I therefore sat down this morning, and wrote to Mr. R. to inform him of my intention to join the Methodists, as soon as opportunity offered; that as they already looked upon me as one of the society, from my long attendance on the select band, I did not see it right to retract. I alleged the great good I had found among the Methodists, and modestly hinted at the pain I felt, that many of those who attended his meeting, should so much conform to the world in dress, &c.; and that all my talking to them on that head had no effect, but seemed to ruffle their temper. Nevertheless, I added, if they would still permit me to meet among them, that I should account it an honour to wash their feet.

“ After writing this letter, I felt much peace in my own soul, and a spirit of prayer for Mr. R. and his people. And I have the more cause to be thankful, that little danger is to be apprehended from my mother. She seems now to leave me to my own

choice. How wonderfully has the hand of the Lord appeared in this matter !

“ June 25. My soul has been longing for sanctification. ‘ Restless, resigned, for thee I wait.’ I have found, of late, much peace and joy in my soul, and often enlargement in prayer, for an hour together, for the church, and for particular persons. The select band was made a blessing to me. Mr. John Manners spoke well, and what he said was very profitable. It is good to rest on the broad perfections of a reconciled God.

“ Aug. 25. I breakfasted this morning with Mr. Parker, Mrs. Crosby, and Miss Horrell. Miss Horrell remarked, that faith brought simplicity, and when the eye of the mind was constantly fixed on God, we should be constantly simple. Of the cross, it was remarked, that when it came, our nature was ready to revolt, and unwilling to receive the blessing from it which Providence designed. One complained of a difficulty in the introduction of religious conversation ; and Mrs. C. replied, that when a few religious people meet for edification, it was obviously our duty to change the conversation to the wishes of the party.

“ Sept. 10. I have enjoyed to-day a measure of the love of God shed abroad in my heart, which has been my daily privilege for some time past. But I was pained at feeling a degree of pride in myself, and impatience with my mother, who took the word out of my mouth, when speaking to a person, and did not, I thought, speak so much to the point as I had intended to do.

“ Breakfasting with Mr. Hunter, I took the liberty of asking the import of a conversation he had with a clergyman some years ago, which, at that time, I did not understand. The gentleman, he answered, contended, that a believer must always come to God as a guilty sinner. This, he said, was wrong, unless we have contracted some fresh



guilt; for there is no condemnation to them that are in Christ Jesus. Yet we need the atonement every moment, to take away our defects.

“ Jan. 1, 1780. To-day I felt a strong desire to begin afresh, and follow on to know the Lord. Mr. Fenwick gave us a suitable discourse, on forgetting the things behind, and reaching forth to those that are before. I saw it my calling to be free from all inordinate attachment to the creature, and wholly the Lord's. I have often felt a spirit of prayer for the abiding witness, of intercession for the church, which has usually been followed by a spirit of praise and thanksgiving. I daily see, more and more, that my growth in every Christian temper, must be proportioned to my growth in faith and love.

“ April 7. To-day, as in general, I enjoyed a sense of God's love, and felt a cry in my heart that it might increase more and more. I felt a hungering and thirsting after righteousness, and the abiding Comforter. I regarded my inordinate thirst after knowledge, as hurtful to my growth in grace. I read too many books, and often lay them aside before I have read them through. I have found no books better to my soul than the Bible, and Mr. Wesley's extract of the Life of De Renty, and of Kempis on the Imitation of Jesus Christ. Miss Raison lately was so frank as to apprise me, that the frequent hurry of my spirits was a hindrance of my growth in grace. How good is it to have a faithful friend, to admonish us of our daily defects! The character of Martha, rather than of Mary, has been mine. I want the habits of holiness, to retain the good I receive.

“ June 20. This morning, Mrs. Wilson, Esther Chapel, Ruth Hall, Miss Raison, and myself, began a band-meeting. I felt much love for Mrs. Wilson, who led it; I hope it will prove a blessing to us all. In the evening, I sat down and took a calm review of my heart and character. I saw

that obstinacy and self-will had predominated in too high a degree; that impatience had been another besetment of mine; and also, that an extreme curiosity, and a fondness of meddling with things I had no business with, had captivated me. But that my ruling passion had been pride, connected with vanity, and a love of company. And, to say all in one word, what must the root of all these propensities be but devilish! Yet I have pleaded with the Lord, for an hour together, for sanctifying grace.

“ Dec. 21. This day, after gaining my mother’s consent, and spending some time with her in prayer, I went to Mr. Thomas Taylor, and joined the Methodist society. I had written a second time to Mr. R. to permit me still to meet with his people; but whether he will consent, I know not.

“ March 6, 1781. This day my dear mother finished her mortal course, and I have been day and night so closely confined, as to neglect my journal. My dear parent, long worn down with an obstinate asthma and cough, began to alter in her health on the 23d of February, and daily after to grow worse and worse. I wrestled with God for her about two hours, that she might have a clear evidence; and the evening before she died, I prayed from ten till three in the morning, that the Lord would finish his work in her soul, and cut it short in righteousness.

“ During the eleven days of her severer sickness, there was a remarkable change in her. She appeared as a child, and had nothing in her heart but love to God and man, having given all things up into the Lord’s hands. At one time, when we thought her dying, she revived, and said, ‘ My soul is returning home to God.’ She said, at another time, ‘ They that are Christ’s have much peace.’ She told my cousin Hopwood, that ‘ she did not doubt that the Lord would complete the work of sanctification in her soul.’ On my cousin

Lucy's coming in, she said, "My dear, I am glad to see you; the Lord is in this place:" she added, "I hope you will all take occasion to thank the Lord on my account: I die in the faith, and have no doubt that the Lord will save me." Then, turning her eyes towards Lucy, she said, "Look at me, and turn from the world." She then repeated our Saviour's words, "My peace I leave with you; my peace I give unto you:" so she fell asleep in Jesus. O what an argument of holiness and diligence, is the idea of a parent, and so many dear friends, in glory! Thank God, my mind has been more supported than I could have expected, considering the greatness of my loss: and the Lord has wonderfully opened the heart of my brother Mortimer to me: he has added about 30l. per annum more to my income, besides soliciting the kindness of my brother Timothy.

"April 2. Since my mother's death, my mind has been much drawn to prayer; and, whatever station in life his Providence may call me to, shall be for the best. I have been much profited by reading Miss Bosanquet's tract on "Jesus altogether Lovely; or, the Advantages of a Single Life." At church and sacrament I found a great desire to be wholly given up to God. The sermons, also, of Mr. Thomas, and Mr. Joseph Taylor, are made a blessing to me whenever I hear them.

"Aug. 1. To-day I received a letter from my brother Mortimer, containing the gratifying intelligence, that he was unanimously chosen Rector, or head, of Lincoln college, Oxford. I hope his preferment will not lift him up. My soul has often been engaged with God, on his account, for an hour together.

"Oct. 13. For the last two months I have been much engaged with God for a clean heart: I have cried earnestly that pride, self-love, and impatience, might be all destroyed; and, during my conflicts for the blessing, and besetments from Mr. ———,



I have had many encouraging promises from the Lord, and much help from my friend Ruth Hall; and this morning, after a little struggle, many promises came, with much of life and love, that the Lord had made me clean: in a short time after, many other promises came to my mind, that the Lord would seal me his to the day of redemption.

“Oct. 27. For the last fortnight I have had many conflicts with the enemy: he endeavours to shake my confidence, and often to bring the creature to my mind, either in a painful, or a pleasing way. One day I called and opened all my state to R. Hall. She wished me much to hold fast my confidence, that the Lord had sealed me by his Spirit. By acting faith upon the promises, she observed, the light would grow clearer and clearer. On my return, I was thinking of her advice, and these words came to my mind, “Once have I heard, and twice hath God spoken, that power belongeth unto God: also, “whatsoever ye desire in prayer, believe that ye receive it.” It occurred likewise to my mind, that, at intervals, when free from the power of temptation, I often found the Lord shining on my soul, as though the work was done, and, consequently, that I had but to keep up that exercise of faith, for the light to shine clearer and clearer still.

“Dec. 15. My journal has been neglected; but the work of grace has been gradually going forward in my soul, and the enemy has had less power to tempt me. The Lord seems teaching me to depend wholly on himself, and on the guidance of his counsel. Mr. Thomas Taylor has lately appointed me to meet a band; and I feel great pleasure that Mrs. Preston has at length consented to meet with me.

“Jan. 9, 1782. A circumstance, on Wednesday last, surprised me not a little; it was an offer of marriage from the Rev. Mr. Wren, one of Lady Huntington’s preachers: he told me, that, from the first time of seeing me at ———, about twenty

months ago, I had been often brought to his mind. We had casually met together, two or three times, when visiting the sick; but I had not the most distant idea of his thinking of me, as we were of different opinions in religion, and belonged to different denominations. I totally declined his overtures; though he was not wanting to press the sphere of usefulness it would open to me.

“ Jan. 16. Mr. Wren has called twice; but I have persisted to deny him, and with the greatest composure. He has made a friend of Mr. Parker [a barrister] to urge his suit.

“ Feb. 1. Mr. Wren called to-day, and stayed at tea. When he was gone, I retired for three hours and a half, and laid the affair before the Lord, that I might either decline his offer altogether, or let it go on.

“ Feb. 2. After praying to the Lord for direction in this important affair, I cannot encourage Mr. W. though he calls daily, because the matter is not clear to me.

“ March 2. My journal has been neglected for a month, during which time the affair with Mr. Wren has been decided for me to give it up, much to his dissatisfaction: he persists in saying, that I have acted under the advice of man, and not the counsel of God. But Mr. Walker, a particular friend of Mr. Wren's, called to-day, and said, that Mr. W. was ill, and charged me with giving encouragement to him, if not in word, at least in action, by allowing him to come so frequently to the house. This I could not deny; but my affections were not entangled; I felt no desire to change: my conscience, however, is somewhat delicately circumstanced; I would neither injure his health, nor wound religion.

“ April 8. A spirit of prayer was poured upon me, with abundance of love for several of my religious friends, who have been very severe upon me in this affair: yes, I felt such a flame of love for all

my enemies, that I could have done any thing for their good ; and God spread a table for me in the midst of them all." [Eight pages are here cut out of the journal.]

"Sept. 14. My journal has been long neglected ; but this day I was married to Mr. Wren. I could not see my way to give the connection up ; so I leave the issues with the Lord.

"Nov. 21. I have thought, that to be fully united in spirit to my husband, I ought to unite in church fellowship with him ; hence, I wrote a note to Mrs. Pawson, signifying my intention of withdrawing from the Methodists ; though I did not know that Mr. Wren intended proposing me as a member, that evening, to his church : nevertheless, I found a spirit of prayer for the Methodists, as I esteemed them in the Lord.

"March 2, 1782. I wrestled to know wherefore the Lord contended with me. A severe trial now exercised my mind. For some time my trials have been great ; and corruptions have been discovered in my heart which I never knew before. The Lord seems to sit upon my heart as a refining fire. My trials proceed from the nearest quarter : but I have spent most of three days in prayer for Mr. Wren and myself.

"June 11. My journal has been neglected for some months, during which I have been much in the fire ; and for the two last days a great weight has been on my spirits. The Lord seems to shew me, that every trial has been but a just punishment for my sins. Every thing that I had done to displease the Lord apparently passed before me, and a sense of guilt seemed to attend the sight. My only plea was, that Jesus Christ is my advocate and intercessor. This morning, however, the Lord broke in upon my soul, and made me happy in his love.

"Sept. 25. Since July, many severe exercises have been my portion. Satan has sifted me as



wheat; and I could see no way to escape. My patience has been severely tried; yet I could fall into the Lord's hands as unworthy of the least of his mercies. All that is permitted to come against me, seems as paternal corrections, levelled at my besetting sins. Thank God, I have often had the spirit of prayer; and I see my calling is, to be willing to be as nothing in the eyes of God and man.

"Oct. 18. During the last month, my frames of mind have been various. I have often a deep sense of my unworthiness, and regard my trials as levelled at my pride. My cry has been, not only for pardon, but to feel the cleansing power of the Saviour's blood, and to be one with him, as described John xvii. 21. One day, when wrestling with the Lord, those words seemed to dart a ray of light through the cloud, "I will chastise him, and let him go."

"Oct. 27. The Lord gave me a very impressive conviction of my having gone out of the divine order, and my whole cry was for pardon, that he would once more set my feet upon the rock, and establish my goings. Since I disobeyed the Lord, every thing has apparently gone wrong, and every hand has seemed to be against me. I have compared my situation to the disciples in the ship, when Jesus was not with them. My way is dark and benighted: I grope at noon, and stumble at every step. It is true, the spirit of adoption has never left me wholly alone; I could still come to God as to a reconciled Father, (ah! if I might call him Father) notwithstanding the daily chastisements of his hand, which are permitted to come from the nearest quarter. Many a time I murmur; I feel the spirit of resignation to be but a transient grace: but, in the lucid intervals of resignation, how sweet and just do the chastisements appear! for I have deserved infinitely more than I receive: still my path is not plain; I can see no

way how this dark providence will terminate; whether it be purely intended as a chastisement; or whether it be intended to refine me from the dross of corruption.

“ Dec. 24. At noon, my soul was revived with a sense of God’s love: all my care was cast upon him; and his presence makes the brightest day: yet my cross is still the same; only I can bear it better. Mr. Walker, and others of Mr. Wren’s people, are severe upon me for my attachment to the Methodists. I seem called to be silent, and to commit my cause unto the Lord.

“ Jan. 1, 1784. I still pass through deep waters, where there is no standing; but the spirit of prayer has rested upon me all the day. My brother seems, I am told, a little softened towards me: but, O! a spiritual union with my husband would be more to me than all besides. But, alas! I hear little in my house but disputations about religious opinions. My duty is, on those occasions, to pray for Mr. W. and his people. I have sometimes erred in vindicating myself. My grace, my opinions, my practice, and even my understanding, are all called in question; all disputed. Well: “ It is the Lord, let him do what seemeth him good: I will bear the indignation of the Lord, because I have sinned against him.”

“ April 1. My dear husband reproaches me with want of affection; he distresses himself about things that have no existence. I have endeavoured to trace the cause. I do, through infirmity, omit many little attentions: but his prejudice against the Methodists is unconquerable; and, I believe, his anxiety for me totally to refrain from hearing them, arises from love to my soul. I am sorely grieved that I should hurt the soul of a minister, in whom there is a visible declension of grace; and the more so, as I see his health is on the decline. I have wrestled much with God on his account, and also on account of my brothers.

" July 14. My journal has been neglected. The dangerous state of my husband's health has excited much anxiety in my mind. His residence in the country has failed of effect. Often have I wept and pleaded with God on his account, and on account of his flock."

[Mr. Wren died August the 4th; but the account of his death is cut out of the journal: yet she repeatedly adds, that the Lord had afforded her satisfaction of his soul being saved, in answer to prayer. In her journal, we find frequent prayers, that the Lord would bless the account published of his life and death. Her brother also, the Rev. Dr. Mortimer, died about three weeks after Mr. Wren, having enjoyed his preferments but a short time. After this double stroke of Providence, we find Mrs. Wren reverting back to the bands and classes of the Methodists, and walking in the light of God's countenance.]

" Jan. 19, 1785. Praying this morning, that I might be useful, and qualified to do good, many promises were given me to that effect. And when I reviewed the troubles I have endured of late, I was very much encouraged by these words, " Because thou hast kept the words of my patience, I also will keep thee in the hour of temptation," Rev. iii. 10.

" This evening, Mr. Alexander Mather spoke beautifully on purity of heart, defining it under the three ideas, of purity of intention; purity of desire; and purity of affection. He enlarged on the danger of losing our first love, which might be known by the loss of our zeal, and peace, and joy: he insisted, that they who lost these, could not grow in grace till they repented, and did their first works.

" Jan. 28. Mr. Pilmor's sermon was made an abundant blessing to me a few evenings ago. Many promises were brought to my mind, importing, that God had cleansed my heart. I was much



refreshed under his word; and, yesterday, I was enabled to speak of it in my band. I feel nothing in my heart but love to God, and love to all mankind.

“Feb. 21. A sweet persuasion rested upon me this morning, that the Lord had cleansed my heart from sin, and much divine love was shed abroad in my heart: still my cry is, that the Lord would make me “perfect and entire, lacking nothing.”

“March 28. To-day we had our quarterly-meeting in the forenoon, and love-feast after dinner. My soul was very happy, and wholly given up to God. A sweet sense rested on my mind, that I did, in a measure, enjoy “the full assurance of hope.” This has latterly been the case several times; and, while in this frame, all earthly objects have been dispersed before me. I feel a longing for that holy chastity of spirit, that I may never, in thought, word, or deed, offend my Saviour, but walk in all well-pleasing in his sight.”

[St. Paul, after laying down five grand marks of a primitive conversion, adds, “We desire that every one of you do shew the same diligence, to the FULL ASSURANCE OF HOPE, unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.” And he superadds, that the promise made to Abraham, on leaving Haran, Gen. xii. and the oath confirmed to him when he had offered up Isaac his son, xxii. 16, are the two immutable things, in which it is impossible for God to lie; and, consequently, the ground of the strong consolation to a Christian, who has fled for refuge to lay hold on the hope set before him: hence we may infer, that Abraham entered into that blessed state, of the full assurance of hope unto the end, when he had offered up his son. The Greek word, *ᾠληροφορία*, signifies an indubitable persuasion of the certainty of our hope, which grows and increases, till we all come to a perfect man; or, to the

perfection of our hope. The same word occurs, Col. ii. 2, and 1 Thess. i. 5, and 2 Tim. iv. 5. 17. Now, if the hope of heaven be founded on "the earnest of the Spirit in our hearts," this full assurance cannot imply less, than a salvation from indwelling sin: and though it affords strong consolation to any highly favoured soul that, like St. Paul, has fought the good fight, 2 Tim. iv. 7, 8, yet it is connected with three conditions: negatively, be not slothful; positively, be diligent; and, lastly, be diligent unto the end, as those who, through faith and patience, inherit the promises.

After this very pious woman had survived her various trials, and made a happy progress in the life of grace, God was providing for her a line of life suitable to her piety, and to her wishes of usefulness in the church. Mr. John Pawson had been superintendant of the York circuit during her first marriage: he had known her worth, and how much her gold had been refined in the fire. About the first of January, this year, he had written to consult with Mr. Mather, on the propriety of making her an offer of marriage; and Mrs. Mather had named the subject to her, and the communication had occasioned many remarks in her journal of a cautious nature, lest she should err a second time. She was not ignorant of his superior worth, both as a man, and a minister; and his property could not fall much below the hopes of her family. He was, at this time, superintendant of the Manchester circuit, and had come to York to see her. Of the interview she writes as under:

"April 20. On Thursday evening Mr. Pawson called upon me, and he told me at once, with an honest frankness, characteristic of his manners, that, as it had pleased Providence to take away his wife, and my husband, he had thought that an union between us would be happy. Finding his disposition formed for social life, he wished to marry. He felt himself capable of a rational affec-

tion for me in the Lord; though he could never speak of that love, of which many made their boast.

"The next morning he called again, disclosed his temporal affairs, and still spoke in the same composed, cool, and rational way. He wished me to consider of it prior to the ensuing conference. So we parted, with my consent to correspond.

"After he was gone, though I was a little surprised at the coolness of his address, yet I felt a calm, and confidence in the Lord, and a hallowed serenity rested on my soul. I felt none of that perturbation, hesitation, and uncertainty, which had followed me, at every step, in my first marriage. The spirit of prayer and intercession rested upon me most of the day.

"May. 8. I felt much of the Lord's presence: my soul was like "the chariots of Aminadab." The word, all this Sabbath, was spirit and life to me; and I wrestled with the Lord to fulfil his precious promises in the establishment of my heart with grace, and in qualifying me for the station in his church which I was called to fill. But the creature seemed as nothing, compared with him whom my soul loveth.

"July 1. I was much in prayer, to have a constant and uniform sense of the divine presence ever with me. I have latterly prayed to have my understanding, will, affections, and imagination, wholly sanctified; that is, in a greater degree than at present. My confidence, as to the blessed work of sanctification, was lately put to the test: I was told, that the woman who goes my errands, had spoken disrespectfully of me. For one moment it seemed as if I felt anger; I answered her excuses rather sharply: however, I did not reason with the enemy, but instantly lifted up my heart to God, prayed him to wash away even this appearance of evil, and to restore me to his favour. He granted my request: my mind was all serenity and love:



the wound was healed, and I felt the Holy Spirit shine on his own work of grace in my soul."

[Mr. Pawson came to York from the conference, and gave her his hand at the altar, on the 14th of August, 1785; and, in a few days after, took her to Edinburgh, where he laboured for two years, spending a part of the time at Glasgow. Here she found herself in that sphere of life for which she seemed formed by nature and grace. She cordially united with her husband, in devoting body and soul, time and talents, yea, and fortune too, wholly to God; and, having no children, they were both the more at leisure for their master's work. Every morning, about seven o'clock, Mr. Pawson came out of his study, read a chapter, sung a hymn, and prayed with his family.

While Mrs. Pawson remained in Scotland, she was largely engaged in a course of reading, and wrote but little in her journal. Her remarks are generally brief; but her stay in the north comprised two of the happiest years of her life.]

"Sept. On arriving at Edinburgh, I was humbled by a sense of my deficiency, and I prayed earnestly, that I might glorify God in the station I was called to fill, and that all my outward conduct might be as becometh the gospel of Christ. Our house is a small one, but God condescends to make it his abode.

"Nov. 1. Having formed a band with Lady Maxwell, and two other pious women, I was much in prayer that it might prosper, and that we might be a blessing to one another. I felt a sweet sense of the assurance of hope spring up in my heart.

"Aug. 26, 1786. To-day I opened my heart, in the fullest manner, in our little band, respecting all my spiritual views: we were all agreed to press after those glorious things to which we are called in Christ Jesus, and not to rest in present attainments.

"On Sunday, Sept. 6, the Lord greatly blessed

and refreshed my soul: it was a delightful day of converse and communion with God; and a sweet sense of the assurance of hope continually rested upon me. My heart was much enlarged in praying for a revival of religion in Scotland, and I felt encouraged to expect it in one way or other. The ministry of the word has been spirit and life to me in all the means.

“ Feb. 16, 1787. This was a good day to my soul. I was much in prayer for Mr. Atmore, that the Lord would favour him in the sanctuary, and I profited abundantly under his word. I was lately much blessed while my husband was meeting our class; heaven largely opened on my soul, and I was refreshed with love, and peace, and joy. But I have often been grieved and depressed, to see the dulness and formality which pervade all ranks of professors in Scotland; every one seems more or less to slumber, ministers not excepted: hence, I cried earnestly to the Lord for Zion to be revived in this kingdom, and that her glory might shine forth as a lamp that burneth.

“ Leeds, Aug. 31. We arrived here on the 2d of this month. Being much engaged in reading and writing, I have neglected my journal for many months. The Lord has been graciously carrying on his work in my soul: the time has, nevertheless, been a constant warfare. Though I cannot directly say, that I have felt inbred sin, yet Satan's injections have often been so powerful, that I have had enough to do to keep my natural passions and affections within bounds: on this account, my hands have often hung down, and the enemy has not failed to augment the discouragement. The Lord shows me that I am called, every moment, to speak and act as in his immediate presence, and to pursue after those higher attainments in grace which are set before me; such as, the abiding witness of “the full assurance of hope unto the end; and to be

made a pillar in the temple of God, to go out, or be removed, no more for ever."

"I have lately read several comments on the book of Revelation, and made a copious collection of extracts from those authors. We seem to be on the eve of a great enlargement of the Redeemer's kingdom, of the destruction of anti-christ, and of the diffusion of sacred knowledge through all the earth. In reading the Prophets, my soul has likewise been often kindled with the flame of divine love, and enlarged in prayer, for the accomplishment of all the precious promises God has given to his church. The zeal of the Lord of hosts will perform his faithful word.

"Sept. 12. Taking tea with Mrs. Downe,\* and a few friends, I greatly admired her method of speaking to a sister who was seeking full salvation: she recommended a continual looking to receive it by faith; and, at the same time, to mortify every propensity, and check every desire, which would obstruct the progress of the work, cherishing also whatever was found to promote a growth in grace: yet she would have people plead nothing that they have done, but only what Christ hath purchased. She liked persons to come into the liberty from a heart-felt sense of the want of it. She by no means approved of loose professors being exhorted to believe, and believe; she thought, the first concern of many should be, to get restored to a justified state, and then to seek the perfect love of God.

"Oct. 3. To-day the spirit of prayer rested upon me for two hours, that I might be useful, and

\* This lady was a model of piety. She was daughter of a Turkey merchant in London, and sister of the late Rev. Mr. Furley, Vicar of ———, near St. Austle, who was a friend and correspondent of Mr. Wesley's. Mrs. Downe had been a member of the Methodist society in London. She left a large diary of her experience; but, being written in a peculiar kind of short hand, no person has been found that could read it: hence, no account of her conversion and piety has been given to the church. The disclosure of her worth is reserved for a better world.



fill the place Providence had assigned me, with acceptance. My privileges are great, and I feel myself but as a little child, compared with those wise and holy women with whom I have the happiness to converse.

" Nov. 4. At my band, Mrs. Downe was exceedingly profitable to me. She spoke well of our pilgrimage, and of our exercises by the way, and illustrated what she said, by some remarks of Mr. Fletcher's, in his sermon on Gen. xii. " Now, the Lord had said unto Abraham, get thee out of thy country," &c. He observed, that while we walked by faith, we moved forward towards heaven, as Abraham to the promised land; that God will accomplish his promise to us as to the Patriarch, " I will guide thee continually; yes, in every step we take, whether temporal or spiritual, he will shine upon our path. And as Abraham went out, not knowing whither he went, so should we obey, and follow the light of God's word and grace; for the great mean of a growth in grace is, to keep the heart fixed on God alone, and not suffer it to dwell on any other object longer than duty requires." In this meeting, I felt a powerful sense of the Lord's presence, which was followed by a power to devote my body and soul, my life and health, my husband and friends, wholly to the Lord. I long for all my habits in private, and all my conversation in public, to be wholly under the influence of the Spirit. The Lord is often as a place of broad rivers to my soul.

" May 4, 1788. Miss Ritchie has been in Leeds for some days: I find her conversation, as I have ever done, full of life, and seasoned with salt. Our Saviour bids us to gather up the fragments, that nothing be lost; hence, after being in company with friends who so much surpass me in wisdom and grace, I have often entered in my journal the more striking remarks of conversation, because it is food for my soul, when I read it at a future

day. The conversation at Mrs. Baines' turned on several very edifying subjects. Miss Ritchie enlarged on the necessity of self-denial, in order to a close and habitual walk with God; and this must extend, not only to our words and actions, but also to our thoughts, and to whatever else has the least tendency to damp the vigour of the mind. There were, she observed, a number of things, best known to ourselves, which, by renouncing, would lead us to a more enlarged and immediate intercourse with God; for every degree of self-denial was the acquisition of a degree of grace. By looking unto Jesus, strength would be imparted for the duty; and by the constant exercise of this virtue, one hardly knows the degree of sanctification to which we may attain.

"I was not less edified by her method of leading the class. She recommended us to come to the Lord with our present power, which would increase by exercise. Of one who was thirsting for full redemption she inquired, whether the sister was willing to give up all for Christ? On being answered in the affirmative, she advised her to be constantly offering up her all in sacrifice, waiting for the Lord to accept the oblation of her heart, by coming in the power of his Spirit, to cleanse, and fill it with love. Another, who complained of the obstinacy of her will, and the warmth of her tempers, she advised to mortify every temper contrary to love, looking, at the same time, every moment for a full deliverance, as we must never rest in present attainments. A backslider, who was present, she advised to get properly sensible of her loss, and then not to be discouraged from coming immediately to God with a contrite heart. She advised me, a hurry of my natural spirits being always an impediment of my progress, to be still, and to know God. On Mrs. Baines' complaining, that whenever she had grieved the Spirit of God, she sunk into discouragement, and con-

cluded, that she must go through a long course of sorrow before she could find comfort, Miss R. rejoined, that much of those fears arose from the work of the law, and that, on feeling a conviction of having grieved the Holy Spirit, in any way, we are called immediately to look to God for pardon: we must not allow the mirror to remain sullied, but continually endeavour to behold therein the glory of the Lord, and it will become brighter, as our faith increases." [It is to be regretted, that, from the brevity of Mrs. Pawson's journal, we cannot give the reader a fair specimen of this lady's method of meeting a class.]

"Dec. 4. The last week has been a time of prayer and intercession with my soul, for different persons in the church. I have often been on my knees for two hours, praying for the sick, and others in trouble. I feel grateful to the Lord for many mercies. My brother, in a late visit to York, received me very kindly.

"Dec. 26. On Friday last my brother's family was laid on my mind, and I wrestled with the Lord an hour and a half, that he would remove the prejudices they have imbibed against religion; and to-day I received a letter from my neice, to inform me, that my brother was very ill, and attended by two physicians. I hasted to York, and found him sensible. He admitted me to see him for two minutes: I embraced the moments to speak to him wholly of his salvation: then the nurse hurried me away, alleging, that he wanted to sleep. I retired, and wrestled with the Lord to spare him, till his soul exhibited some marks of regeneration; and the Lord wonderfully poured upon me a spirit of prayer on his account. I awoke the next morning at one o'clock, and felt the same spirit of prayer to rest upon me on his account. Lady Anderson and the nurse both informed me, that he was much in prayer, and that he placed his hope, and his only hope, in his



Saviour. From these circumstances, and from the liberty I found for him in prayer, I have hopes of his salvation. He settled his affairs three days before his death; but, on adding a codicil to his will, in favour of his grandson, he said, I have forgotten my sister; put her down a legacy. He died Dec. —, aged sixty, leaving three children.

“ July 13. I have, this evening, enjoyed an abundant spirit of gratitude for the mercies I received of the Lord: health, happiness, yea, and peace amid my transient trials; and all these blessings seem crowned with the best of husbands; a man of regular piety; and no one surpasses him in the uprightness of his intentions: truly my heart overflows with a sense of the goodness and love of God. O! it is best, far the best, for my soul to look immediately to Jesus, and not to be discouraged by any momentary wanderings of the mind. A fresh act of faith always brings fresh comfort and strength. In this way I would forget the things behind, and reach forth to the things before, and always realize a sense of the presence of God.

“ Aug. 24. We arrived at Birstal about a week ago. After living more than fifty years in large towns, I here found myself in a secluded house, and among strangers. The separation from so many valuable friends in Leeds, and the idea of a country life for the future, seemed to give the enemy an advantage to tempt me; but, on looking to the Lord, I found strength to give up my will to his will. We had been invited to Hull; but Mr. Wesley, who lodged with us during the conference, thought it best to station my husband here, that he might endeavour to compose some religious disputes which had broken out in this society. Hence I saw it my duty to improve every thing designed for good, and willingly to take up every cross: and, as to the loss of my Christian friends, I believe the Lord himself is able to supply the

lack of every earthly good: besides, a sphere of usefulness is opened to me in visiting the sick, and in meeting classes. I will endeavour to profit by my situation, looking for "the full assurance of hope unto the end."

"Dec. 31. I now sit down to review the mercies of the past year: they are great and many. I have a husband, to whom I feel an increase of affection; not one jarring string exists to occasion discord in our happiness; but, on the contrary, an increase of mutual affection. Another source of gratitude is, the kindness of so many valuable friends in Leeds; and the many marks of affection and esteem which they conferred upon me. My health, my temporal mercies, yea, mercies which I cannot count, all call upon me to devote my future life to God, which I hope to do without reserve.

"Jan. 1, 1790. I desire to begin afresh, in my spiritual progress, and to be particularly guarded against every thing that has been a hinderance to me in the preceding year. I have had many conflicts of late, and have often been but just saved: now, in the strength of God, I will arise, and take the kingdom of heaven by a holy violence. I have discovered several things of late, in which I have been led by my own spirit, and not by the Spirit of the Lord. This humbles me at the throne of grace, and makes me desirous to have my whole heart subdued, and my will swallowed up in the will of God.

"Jan. 22. A very solemn sense of divine things rested on my mind all the day. The Lord gave me light into many of Satan's devices, with which I have lately been exercised. It is quite wrong to judge of our state according to the accusations of the enemy, though even his suggestions were true, for he draws discouraging inferences from our defects, and would drive us to seek salvation by the works of the law. He always endeavours to

excite distrustful reasonings, and cautiously conceals the promises of divine support: here the enemy has again and again foiled me; hence I find it best always to rest on the broad perfections of God, to keep my eye constantly fixed on the hope set before me, looking for the mercy of our Lord Jesus Christ, unto eternal life.

“Feb. 3. I have been happy, as usual, in my soul, lively in the class, and I see some little fruit of my labours. My husband and I, this morning, looked over our temporal affairs. How thankful should we be, that we have enough, and to spare. The language of my heart is, not to lay up treasure on earth. I feel desirous to give more largely to the cause of God, and to the poor; for it is more blessed to give than to receive.

“Feb. 15. A spirit of wrestling and supplication was given me, in regard to the disputes with Mr. Atlay at Dewsbury. A railing spirit seems to predominate, which must lead to painful issues, both as to the piety, and the usefulness of the parties. The Lord, however, sweetly draws me to look to him, and gives me the spirit of prayer for my husband, in all these difficulties. My heart melts with love and affection for him, when I see him tried; and a thousand instances of his kindness to me are brought to my recollection, to enlarge my heart in prayer for him: however, the Lord shews me, that we must live daily in the spirit of sacrifice, and in all submission to his holy will. Amid all these difficulties, my soul is broken down at the Lord's feet, and weaned, in some sort, from all created good.

“May 14. I am just returned from Leeds, where Mr. Wesley has been for some days. My heart glowed with love on meeting my dear friends in the Lord, and I found them lively and affectionate as usual. The precious opportunities I enjoyed among them at tea, and in the classes, and bands, were as the dew of Hermon to my soul.



Mr. Andrew Blair, at Miss Rhodes's, observed, that as iron must abide in the fire to retain its heat, so we must abide in Christ to retain our warmth and affection. Christ being the soul of the believing soul, we must all abide in him, that he may actuate the whole, and that we may derive life and influence from the head. He urged the necessity of having our understanding given up, that the power of Christ may rest upon us. Miss Ritchie enlarged on the hint dropped by Mr. Blair, concerning not only our understanding, but all our senses and affections given up to Christ. She observed, that faith, in some sort, was a new sense, and analogous to our natural senses. The soul has an eye, an ear, and a taste: and that the grand point was to get all these senses hallowed and strengthened, then every other Christian temper would proportionably grow and increase.

" But I cannot repeat all the good things I heard from Mrs. Crosby, Mrs. Downe, and others. I can only add, that those little parties, and classes, and bands, are the beginning of the heavenly society in this lower world. The preaching, likewise, was profitable to my soul. Mr. Mather delivered an excellent sermon on faith, hope, and charity: he observed, that charity was greater than the other two graces, because it made us resemble God.

" July 11. Of late, I have been harassed with the enemy. Sometimes I have rejoiced in the assurance of hope; and, at other times, Satan has endeavoured to rob me of it, and to becloud my understanding, hurry my spirits, and reproach me for every misplaced word, with the flashes of the law. This morning, I was much blessed under Mr. Entwisle's sermon. My communion with God was enlarged, and a spiritual view of the assurance of hope, opened to my soul.

" August 18. I have been once more, while my husband was absent at the Conference, to visit my friends in Leeds, Thorner, and York. During

this visit, I felt the Lord with me; but had some reason to be ashamed for not glorifying him more among the different families I visited. I have to lament also that I did not find the classes so lively as I expected: yet I found power to breathe out my soul in prayer for a revival of religion among them.

“ Nov. 18. Mr. Mather preached at Birstal this evening, and took a bed with us. His text was, 2 John, ver. 8: ‘ Look to yourselves, that ye lose not the things that we have wrought, but that we receive a full reward.’ Many, he observed, revolted at the word *reward*, being biassed by a system. He fully allowed, that all grace came from God; nevertheless, we were called to improve our talent, and to work out our own salvation. Aided by the power and grace of the promises, we are enjoined to cleanse ourselves from all defilement of the flesh and spirit. Consequently, by our not working with the grace, we are in danger of losing the reward of holiness. He proceeded, in the same line, ‘ unto the full assurance of hope unto the end.’ While pursuing the path of obedience, the blessings in the text, called ‘ a full reward,’ are conferred upon us. At the same time, he cautiously added, that we can have no claim to merit, all being purchased by the Redeemer’s blood. He then urged us to look for a present and a future reward, as Heb. xii. 2: ‘ for eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things God hath prepared for them that love him,’ 1 Cor. ii. 9.

“ Feb. 25. This evening, I was nearly two hours on my knees, pleading with the Lord for the full assurance of hope, and that the Lord would undertake for me in all my conflicts with the enemy. Sometimes I have clear views of the blessing I am seeking; and sometimes all has appeared to me dark, and Satan disputing with me every inch of ground. The Lord has long shown me the want

of a more recollected mind, that I may always listen to his voice. A constant waiting upon the Lord would be my surest help. But, alas! from constitution, education, and habit, I am prone to dissipation, and my mind is often thrown from its centre.

“ March 5. We have just received the printed letter of Mr. Wesley's death, after a few days' illness, on the second of this month. A prince—a great man, is fallen in our Israel. It is a great stroke to the church;—but Zion has still her God. The pillars fall, and the house stands. The Lord, who called him to this work, has given him a life of almost uninterrupted health for nearly eighty-eight years. And the Lord has spared him till the foundation of Methodism is adequately laid. There are now many pious and able ministers to carry on the work, that this revival of religion may spread to the uttermost parts of the earth. I believe it will be a time of fervent prayer for the preachers and the whole connexion.

“ March 20. My husband preached Mr. Wesley's funeral sermon to-day, from Heb. xiii. 7, and I think I never heard him speak with more unction and power. I have been much stirred up also by hearing Mr. Percival this year. His word is generally attended with good to my soul.

“ July 8. I have been, of late, much engaged with God for my husband, that he may, at the approaching Conference, be endowed with meekness, patience, and fortitude, to contend for whatever is right in the connexion, that we may still spend our lives, labours, and fortune, in the Lord's work. I would willingly make a free-will of all at the feet of Jesus.

“ Amidst all, I still keep the prize in view, which I have long been pursuing; and I do feel, that my soul prospers only in proportion as I keep it in view.

“ July 23, to August 2. On coming to Leeds,



I had some very gracious seasons at the band, and in other opportunities, with my friends. Mrs. Downe spoke her experience first among the sisters, and was very encouraging to others. Miss Lucas spoke in a very profitable manner, concerning the necessity of living in the spirit of every office and duty to which we were called. I have felt my soul much revived among them, and have been enabled to rejoice in hope of receiving the blessing for which I have been long looking. I have received a very consoling letter from my husband, of the peace and union of the Conference. Surely this is of God, for the preachers were left as children without a father.

“ Aug. 31. We have been at Halifax a week. Our house, under the chapel, seems but gloomy; and I was at first discouraged, in seeing no openings to be useful. However, I have found here, as at Leeds, women to whom I feel united; and hope that we shall be useful to one another. A class has been given me to lead, and I have opportunities of meeting a few friends, who are athirst for a full salvation.

“ Oct. 23. I have been much edified by reading once more the account of Mr. Fletcher's death. Mrs. F. asked him, whether there was any thing, in particular, he would recommend to her? His reply comforted me much, ‘ The Lord will open the way before you.’ The expression came with power, and I was much engaged with God that it might be the case.

“ Jan. 1, 1792. On reading over my journal for the last year, I see that the enemy has gained many advantages over me. *First*, my will has not been wholly subdued to the will of God. *Secondly*, I have failed in many points of duty towards Esther, my old and faithful servant. *Thirdly*, I have not been sufficiently aware of our Saviour's caution concerning entering into temptation. *Fourthly*, I have not prayed for the tempted, and the fallen,

and the afflicted, as I ought: especially for the Rev. Mr. —, who has, many years, been laid upon my mind, because St. John says, ‘ If any man see his brother sin a sin which is not unto death, he shall ask, and God shall give life for them that sin not unto death,’ 1 John v. 16. I have likewise failed in praying for those heights and depths of grace which I see before me; but I feel resolved to cast myself at the Lord’s feet, as the most unprofitable of his followers, and to set out anew for that better country to which Abraham aspired.

“ Feb. 5. My mind has been more free than usual from temptations. I have delighted in reading the holy Scripture. A passage in the Revelation was made very useful to me; and I believe the Lord is deepening his work in my soul, purifying my affections, and loosening my heart from the earth.

“ May 10. My journal has been neglected. I regret the omission, as the reading of it is often profitable to my soul. Mr. Entwisle was married to our niece on the second of this month, and with our fervent prayers for their mutual happiness.

“ To-day my husband gave the Sacrament in his own house; a custom he has ever continued since we went into Scotland. But, if giving the Sacrament in our chapels will occasion any division, I know he will prefer the union of the body, and administer it no where in public. I have found those ordinances very refreshing to my soul. Some of my late exercises seem to have strengthened my faith; and I feel a sweet peace in giving up my own will.

“ Dec. 23. My old friend, Miss Rhodes, of Leeds, is now on a visit at Mr. Richard Emmet’s. Her conversation has been as salt to my soul. I find much union of spirit with her. Our conversation was without reserve. She made free to tell me, that she observed in me a desire to please, which would produce a degree of bondage. I was

grateful for the hint, as the desire of my soul has been to be free from all inordinate attachment to persons, or places, or objects. She mentioned Mrs. Fletcher, as having so strong an attachment to her husband, that it was not, till three years after his death, that she could completely rise above it. This conversation induced me to pray for an hour, that I might rise above every thing which might have an undue ascendancy over my heart.

“ Jan. 1, 1793. After reading over my journal, I sit down to make a calm review of the past year. 1. My leading efforts have been to purify my affections from the earth. In this view, I sigh for a farther liberty. 2. I have been often favoured with the spirit of prayer for my husband, that the Lord would support him in all the cares of the ministry, and give him wisdom when preachers write to him for advice. 3. Our temporal property having increased in the funds, I feel a desire to dispose of it as the Lord shall please. I desire no more of worldly riches, than what I shall improve to the glory of God. 4. I feel no thirsting after spiritual honour. 5. I see that the Lord has not taken me to the mount to be filled with unutterable joy; but he has led me in a humble path, and through many conflicts, to be delivered from all undue attachment to every thing on earth. Yet, in all my weaknesses and conflicts, I have never once disputed my having been delivered from indwelling sin. On the whole, this has been a year of many trials, and of many blessings to my soul. The Lord has taught my hands to war, and my fingers to fight. My husband's sermons have often been very refreshing and encouraging.

“ April 13. The following extract of Miss Ritchie's letter to Miss Rhodes, has struck me as worthy a transcription into my journal: ‘ Never did I see more need than lately of that exhortation, Grieve not the Spirit. A thousand little inattentions to his admonitions, are passed over as trivial things,



till those admonitions, those divine and delicate touches, no longer produce the pain which they used to excite. But the soul, which is attentive to the divine teachings, will become more and more sensible of the guiding eye, the leading hand, the directing voice, which say to those who are wishful not to rest in any thing short of it, The anointing which ye have received of him abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you that ye shall abide in him, 1 John ii. 27. [This is St. John's caveat against false teachers.] And truly, I see no other way of profiting by all I meet with, whether means, or friends, or providences, or whatever else, but to get under the Spirit's influence.'

" Reading the above passage was made a blessing to my soul. The Spirit of grace and supplication rested upon me, that I might be governed by his teaching, and always act under his influences.

" July. Being at Leeds, during the Conference, the hurry of the time deprives me of enjoying that spiritual intercourse with my friends to which I have been accustomed. My husband is elected president, (being the third after Mr. Wesley's death;) and this honour is so far from lifting me up, that I feel it humbles me at the Lord's feet. I poured out my soul for him, that he might be directed in the knotty points of discipline which now agitate the connexion. Our appointment is this year for Liverpool, with Mr. (now Dr.) Adam Clarke.

" Oct. Since I came to this town, I have not lived so near to God as I did at Halifax. I have been hurried with visiting, and exercised with many domestic concerns. I am appointed to lead a class, and have formed a band. The preaching of brother Clarke and my husband, is very profitable to my soul. Brother Clarke is, in my esti-

mation, an extraordinary preacher; and his learning confers great lustre on his talents: he makes it subservient to grace: his discourses are highly evangelical: he never loses sight of Christ. In regard of pardon and holiness, he offers a present salvation. His address is lively, animated, and very encouraging to the seekers of salvation. To the unawakened, it may indeed be said, that he obeys that precept, 'Cry aloud; spare not; lift up thy voice like a trumpet,' &c. His words flow spontaneously from the heart; his views enlarge as he proceeds; and he brings to the mind a torrent of things new and old. While he is preaching, one can seldom cast an eye on the audience, without perceiving a melting unction resting upon them. His 'speech distils as the dew, and as the small rain upon the tender herb.' He generally preaches from some part of the lesson for the day; and, on the Sabbath morning, from the gospel for the day: this method confers an abundant variety on his ministry.

"May 30, 1794. For six years past I have had a daily cross, which I have borne in much silence, in obedience to my husband, and to God. Mr. Pawson, with the most humane of motives, has taken under his patronage a desolate niece: we have put her to school, and discharged our duty to her as a daughter; yet, from the peculiar obstinacy of her temper, I have discharged the duty as a cross, not as a delight. I have looked upon her living with us, as an exercise to my faith and patience, and, on that account, I have borne it as from the Lord. This little task has been alleviated by the kindness of the best of husbands.

"July 3, 1795. My mind has been mostly in a good frame since we came to Liverpool; and I have been led to pray for several persons who have thought lightly of me, that every spiritual blessing may be poured upon them. I have likewise wrestled much with God for the whole connexion, lest

it should be torn to pieces about points of discipline—points which will subside of themselves, if the parties will have a little forbearance with one another.

“ London, Aug. I feel much of the spirit of prayer given me, that the Lord would unite the hearts of the preachers and the trustees, that all disputes may be amicably adjusted, and the powerful spirit of intercession is mostly to be regarded as a pledge that God will give an answer of peace.

“ Oct. Mr. Thompson, of Hull, Mr. Mather, and my husband, thank God, have succeeded in procuring peace. We have a fine prospect in regard to hearers. A class here also is assigned me to meet. I find the people exceedingly kind and affectionate.

“ Jan. 1, 1796. Since we have been in London, I have, in general, walked in the light of God's countenance, and felt as much of the spirit of prayer as formerly, for the church and for individuals. The ministry of my husband is, in particular, made a blessing to me; and the ministry of Mr. Griffith is very edifying and pleasing. I am still following after the full assurance of hope unto the end; but I see that I have not a single thought to purchase it; therefore I must plead for it solely on the ground of what Jesus Christ has suffered for me. Sometimes I have felt great poverty of spirit, which is ever followed by a gracious frame, and I have been enabled to present it as a sacrifice to the Lord.

“ Our select band was remarkably edifying the last evening. Brother R. was encouraging to the seekers of a full salvation. He particularly urged them, in whatever state they might be, to give up no part of their attainments, because it was not the whole. Brother George Whitefield, wishful to encourage one who was dejected, reminded him of Samson, who still made efforts after his locks were shorn; and of a man with the withered hand, whom



Jesus commanded to stretch it forth. What a privilege to hear persons, of so much wisdom and experience, speak of the work of grace !

“ April 11. To-day I visited a member of our society, who has been very much conformed to the world. She was convinced, a few days ago, of her error, under a sermon of my husband's. I spoke plainly with her on the subject of dress. How difficult it is to persuade some professors to take the plainest, and, eventually, the easiest road to heaven !

“ July. I have lately passed through many trials, it being the divine pleasure that I should bear my frequent cross. I must drink of my Lord and Master's cup. He tasted of the bitter potion on the cross ; and left what remained for others to drink : but, amidst the whole, I drink also of the cup of salvation. On Sunday last, while brother W. Griffith preached, my soul was as a watered garden. His text was, Isa. ii. 5, ‘ O house of Israel, come ye, and let us walk in the light of the Lord.’ I have not had so refreshing a season for several years.

“ The Conference is just at hand, and the preachers are beginning to come. My heart is enlarged for the prosperity of Zion. It is a day of trouble to the connexion. Alexander Kilham has agitated the minds of the Methodists, by the circulation of many anonymous printed letters, &c. His whole attack seems levelled at the old preachers. He seems to wish the Methodists to adopt, as far as possible, the laws of the French National Assembly. But to insinuate that my husband, and other venerable men, have defrauded the connexion, after devoting our lives and fortune to the cause, is cruel in the extreme. Well, the church has often had to endure the contradiction, and the sneers of restless men. The preachers have all been united in his expulsion ; and, if he do not retract his slanders, God will inflict upon him a heavier

punishment. Had he wept over our defects, I would have joined him in spirit.

“ Aug. 11. The Conference is now over; and I have just learned, that several of the preachers have been remarkably useful to the families where they lodged. Several persons have been set at liberty under their prayers. They are now gone as harvest-men to their Master’s work.

“ Dec. 17. I have found much edification in reading one of Mr. Fletcher’s letters; it has led me to an increase of faith; and I do feel a power to give my whole heart to God. My prayer is,

‘ Take my body, spirit, soul,  
Only thou possess the whole.”

“ I feel the spirit of prayer also to rest upon me for the church, that the Lord would bless the preachers in this circuit, and take the affairs of the whole connexion into his own hands. Sometimes I have prayed for the whole day, with the allowance of short intervals of repose. It is a dark and cloudy day for Methodism. May it emerge with a divine radiance, and illuminate the world.

“ June 6, 1797. I have neglected my journal, having been much employed in transcribing valuable letters for the Methodist Magazine; but I have enjoyed much nearness to God, and the guidance of his Holy Spirit. This evening, at the select band, I was edified by the remark of a friend concerning the exercise of faith. ‘ While we are looking,’ he said, ‘ for the fulfilment of any promise, and while our eye is constantly fixed on Jesus, we always receive something; and we should never be discouraged because we do not receive the whole of what is promised: we should be thankful for the smallest measure of grace, and hold fast the beginning of our confidence to the end.’ This was exceedingly pertinent to my case. I have been but slowly reaching forth, and pressing towards the mark, that I might attain the full assurance of hope

unto the end. I see, in all my conflicts, that I must not parley with the enemy; but guard the grace which God has planted in my heart. All our armour is defensive, except the sword; hence, I see my call to watch, and not to suffer Satan to gain advantages over me, by the daily incidents of life.

“ Dec. 19. This day our beloved Sovereign went in procession to St. Paul’s, to return thanks to Almighty God for his recovery. I had the offer of two stands to see the procession; but chose rather to spend the time in grateful solitude. The Methodists, throughout England and Ireland, had held a special, but unostentatious, day of fasting and prayer for his recovery, just before the happy event.

“ I have lately heard an excellent sermon from the Rev. Mr. Eyres, of Hommerton: he preached in the City-Road chapel. The object of his sermon was, to promote a friendly union between the Methodists and the Dissenters. There was an uncommon degree of unction attendant on his word. I wept much, and felt my affections expanded to all the children of God. The whole congregation was affected.

‘ Happy day of union sweet;  
 Lord, when shall it appear!  
 When shall all thy people meet,  
 In amity sincere!  
 Tear each other’s flesh no more,  
 But kindly think and speak the same;  
 All express the meek’ning power,  
 And spirit, of the Lamb.’

WESLEY.

“ Jan. 1, 1798. My soul, for some time past, has been in the usual way. On some occasions, the spirit of prayer has been given me for the church, and I have wrestled much with God for the pros-



perity of Zion, and could not desist till my husband has raised me from my knees.

“ Oct. 3. My journal has been neglected four months, partly by the hurry of the Conference, and partly by preparing the house for Mr. Mather. My husband seems quite as happy since our removal to Spitalfields, as at the New Chapel, where he had the preachers to converse with; and we have found the people equally kind to us; and it is a satisfaction to me, that my class is increased: besides, my soul has prospered since we came hither. I have been enabled to maintain a constant intercourse with God, and a daily waiting upon him for the full assurance of hope.

“ Aug. 1799. By the Bristol conference, we were, a second time, appointed for Leeds. I have spent four happy years in London; and especially the last year, while we resided at Spitalfields. The friends were remarkably affectionate to me; and love begets love. I should have thought myself happy to have ended my days in London; but we must ever live prepared to embrace the will of Providence.

“ No sooner have I returned from York to Leeds, than I find myself at home. The kindness of my friends and relatives has humbled me much; and my intimacy and union of spirit seem to increase with Mrs. Crosby, sister Tripp, Miss Rhodes, and others. Miss Rhodes being oftener with me, I feel a particular union with her, founded on a persuasion that we are mutually beneficial to each other.

“ Dec. 23. I took tea at Miss Maud's, with a select party of Christian friends. Among the excellent subject of the conversation, Mrs. Crosby gave me a profitable hint for meeting classes. She did not always approve of exhorting persons to believe, and believe; but rather to find out the hinderances of their faith. They should then be

exhorted to lay those hinderances all aside, and pray the Holy Spirit so to shine on their mind, that they may see the little foxes which spoil the vine. She thought I dwelt too much on the best things, having, while in London, made them the daily subjects of conversation. Miss R. agreed, that the mind of Christ consisted in possessing the lovely tempers of our living Head; and, also, in feeling sorrow for many in the church of God, and in weeping for mankind. She then enlarged on embracing the whole will of God in all his dispensations; and the conversations of these friends were not only edifying, but, indeed, a mirror to my heart. I was comforted, because I often felt that spirit which not only weeps, but wrestles, for mankind.

“On being asked, what was the best method for a soul to take, which had lost the earnest, either of justification, or of sanctification; she replied, that the soul, in this case, was to be compared to the body. When the latter is unhealthy, we avoid whatever tends to keep it so; and, on the other hand, we use every endeavour to remove its indisposition. Thus the soul, whenever its fervent desires after God are abated, should lay aside whatever obstructs a return of the consolations of the Holy Spirit; such as, the indulgence of earthly comforts, and use the means of grace with more fervour; thereby it would acquire a spiritual appetite; and God would satisfy its hunger and thirst after righteousness.

“Leeds, Jan. 1, 1800. This morning was much blessed to my soul, under a sermon on Zechariah x. 12, ‘And I will strengthen them in the Lord, and they shall walk up and down in my name, saith the Lord.’ The word was indeed spirit and life to my soul; and I found the spirit of prayer to rest upon me for a considerable time afterwards.

“Jan. 13. This day, my husband’s nephew, Mr. John Pawson, of Thorner, was married to

Miss ——— Dalby, a very valuable young woman. We invited a party of friends to pray for a blessing on their nuptials. The conversation was exceedingly profitable. Mr. Blagborne was asked, which was the most profitable way of obtaining a greater establishment in grace; he thought, that the improvement of every circumstance through which we passed, would most happily contribute towards that end. Mrs. Crosby rejoined, that the keeping of a single eye, in all we said and did, would likewise be a most effectual mean to promote our growth in grace: having this one end in view, to serve God with a single eye, we should part with every thing which would hinder its being our meat and drink to do his will. The soul would then go on its way, looking unto Jesus; it would increase in spiritual discernment to know, and in power to do, the will of God.

“Jan. 31. To-day I found much liberty in meeting Miss Tripp’s class; and in the evening I was much edified by the conversation of Christian friends. Miss R. observed, that when light was given, we must practise self-denial, take up the cross, and give up our own will, to walk in the light. Recommending some in the company to make further sacrifices, she said, that God required us to give up whatever was a hinderance to our growth in grace; and if we gave up these, he would presently shew us more that must be given up.

“Feb. 2. A friend repeated in company an observation of the Rev. Mr. Cecil’s, that when we judge of people’s grace by their fruit, we should always consider what was their natural temper before conversion; whether it was warm, active, and impetuous, as St. Paul’s: then grace will shew itself in zeal, tempered with knowledge, and in subjecting their activity to the wisdom and will of God. Also, a temper naturally mild, as St. John’s, ought not to be the standard of a more active



disposition. This remark referred me to my own disposition, which was active, volatile, resolute, ever wishful to be employed, and persevering in its pursuits; but, suffering myself to be drawn after too great a variety of objects, I excel in none. To avoid all confusion in the duties of life, I have often wished to follow Mr. Wesley's example. He considered in a morning what he was called to do; then, unless God ordered otherwise, he endeavoured to do one thing at once, to avoid hurry.

"March 12. This being the Fast-day, I improved the morning in prayer, that God would pardon all my sins of omission, and of commission. I was led out likewise to pray, that he would pardon the sins of all our preachers and people, and of the nation at large." [Here God seems to have led this pious woman to prayer, before the sore trial which came on her and her husband, respecting the volume of seventeen sermons he had printed, as a legacy to the poor, to be given away after his death. Some strictures on the clergy, who do not preach the evangelical doctrines, shamefully distorted, occasioned a severe trial to both their minds; and several friends, who ought to have supported and comforted them, augmented their affliction.]

"Sept. 6. My journal has been long neglected, which I always regret, because it is profitable to review the dealings of God with my soul.

"While my husband has been at the London conference, I have spent a fortnight in York, at Mr. Grey's, and felt great union of spirit with my old friends, many of whom are joined with Mr. R. Several remarks in reading have struck me very forcibly. "If a temptation," says Gurnal, "follow us for any length of time, it is a mark that we have not faithfully resisted the first attacks of the enemy; and that we have partially admitted his reasonings." This hint was very profitable to me. It led me to review my state, and to inquiry whether my will had been wholly given up to the Lord, or

whether I had cherished any thing to the hurt of my soul. I saw my weakness and defects, and cried that every Agag might be destroyed, and every Isaac sacrificed to the Divine pleasure.

" Nov. 23. The Lord has visited me with his presence and love; especially for the last three weeks, in which I have been much engaged in prayer, that the Lord would take away the little foxes that spoil my vine, whether they arise from nature, education, or habit. Satan, taking advantage of the weakness of my nerves, has worked much in those muddy waters, and prevented my coming boldly to the throne of grace. But, I can now say, the Lord hath heard my prayer. I have felt much of his love shed abroad in my heart, and been much refreshed in the public means of grace. I have been favoured also with much enlargement, when called to exercise in prayer.

" Birstal, Aug. 28, 1801. Our lot is again cast in this place. My husband and I have waded through deep waters; friend and lover have stood aloof! What an encomium on the disciples, when our Saviour said, These are they that have continued with me in my temptations! But I wish to throw a mantle of love on the whole. My husband and I have both been on the borders of the grave, by grief and affliction. The Conference, however, have, in some degree, healed his wounded mind, by electing him president a second time.

" In Birstal, I enjoy a happy retreat; and am gathering a class, which promises to increase. I cannot but record my gratitude to Mrs. (Matthew) Walker, for her kindness to me in many respects.

" Nov. 28. My dear friend, Miss Ritchie, being lately married to W. H. Mortimer, esq. of London, they honoured us with their company at Birstal, and we returned with them to Leeds. I had several precious opportunities in this visit, and returned home much refreshed. We prayed often, that every blessing might attend their marriage.

“There are two habitual defects in my constitution, which have obstructed the blessing I have long been pursuing. The first is, a natural precipitancy of spirit, which has often led me to speak and act dissonant to the will of God. The other defect is, an undue degree of curiosity; and though it may not have hurried me to hurt my conscience in speaking against any one, yet I have been defective in courage to stop the tongue of slander. Now, in waiting for the salvation of God, these things must be laid aside, that we may so hunger and thirst after righteousness as to be filled. The Lord, however, seems sitting upon my heart, as a refining fire, and with the spirit of judgment. I hope he will consume all my defects by his love. I desire that my whole will may be swallowed up in the will of God.

“Dec. 12. During the last fortnight, the Lord has been carrying on his work in my soul, and purifying my affections from those cares and weights which have impeded my progress. During my great and sore trials the last year, the evidence of sanctification has been beclouded, and, for a while, I lost ground. The fight was long and tedious. My natural will and affections were not sufficiently subdued. I have been calling off my will from the cross. The Lord now shines upon me with greater light, and enables me to surrender up myself to him in a manner without reserve. If at times I slacken my pace, I am enabled to return to him with a holy jealousy, lest any thing on earth should share my heart.

“Jan. 22, 1802. I have now to record a distinguished instance of the care of that Providence, which has preserved me for more than sixty-five years. The winds have blown a dreadful hurricane for sixteen hours. Many houses have been unroofed, and many families have fled for shelter to their neighbours. During the greatest fury of the gale, I took up the poker to scale and repair the



fire. My husband, at the same instant, was crossing the room to the parlour. Impelled by a Divine impulse, I followed him to see if all was well; but scarcely had I reached the door, ere the arch of the chimney, a huge stone of half a ton weight, suddenly fell, followed by the bricks. To all appearance, I must have been buried under the rubbish, had not the care of heaven called me away. May all my added life be devoted to him, who has numbered the hairs of my head.

“ My preservation, on this occasion, has induced me afresh to review the mercies of former years, and to see what my defects have been, and what the Lord has brought me through. For twelve years after my being awakened, I attended the church, and the Methodists: I was satisfied of my call to join the Methodists; but a too predominant fear kept me back. Whenever I named it to my mother, it made her ill. After giving up my connexion with Mr. Wren, I was satisfied it was the will of God that I should not renew it; and, in this, the religious friends I consulted were unanimous; yet, through the same fear, I yielded to marry him, notwithstanding the delicate state of his health, lest my retraction should occasion his death: yet it was my sufferings, on that occasion, which chiefly endeared me to my present husband. After Mr. Wren's death, giving myself wholly up to the Lord, I received purity of heart, Jan. 28, 1785, and, in some measure, have held it fast. Yet this passion of fear still pursued me. During the many years that M. J. lived with us, (and, as we had no children, it was the best of deeds in my husband to take care of her,) I was still harassed with the same nervous fear. Once I reproved her, and she threatened to make away with herself, so I durst not reprove again. I was a mother to her, in obedience to God and my husband; and it was a daily cross to live with a person, whose peculiar tempers finally closed in melancholy. The same

timidity follows me in regard to the members of my class. When any of them act wrong, I fear to be too severe, lest I should drive them from God. This is my thorn in the flesh. The Lord will not take it away: but his grace being sufficient for me, my call is to fight against it to the end. After I received sanctification, Mrs. Mather advised me to look on every thing as a temptation, which tended to doubt, discouragement, and fear. I see I have erred in not habitually adopting her advice. I feel nothing contrary to love towards any creature, how much soever I may have been tried by different persons: nevertheless, I might have lived more to the glory of God; and I have failed in the purification of my natural will, and my human affections.

“ July to August. I have spent some time at Leeds, with Mrs. Dickinson, Miss Lucas, and several other families, to whom my affections are united. We have spent a good year at Birstal. The Lord has owned the ministry of Mr. Pipe and my husband. Many sinners have been awakened, and added to the society. Mr. Pipe is blessed with fine natural powers, and he has been made very useful to me by his preaching. I have seen fruit in my class, it having increased to twenty-three members.

“ Bristol, Sept. 25, 1803. It is now five weeks since our arrival in this city. I cannot describe the affection with which my husband has been received by the principal families; and the poor are not less cordial and affectionate. A preacher here is very differently circumstanced from one at Birstal; every thing here among the families, has an appearance of affluence, in some sort, surpassing London. What need, then, to watch? to tremble? to live by rule? always endeavouring to be useful? Surely men deeply engaged in business, have need of something spiritual, when they invite a preacher to their house: they hear enough of the world at other times.

“ Dec. 31. With regard to my soul, the preceding year, it has prospered, but not equally to my privileges. I have not improved my dispensation as I ought; may I be more faithful the year which is to come!

“ May 15, 1804. My journal has been neglected, owing to the affliction of my servant Esther, and the difficulty of improving time in Bristol. The Lord still continues to enlighten my mind, as to the impediments of my progress. I have erred by a precipitant spirit; and a wish to attain the top of the ladder, without ascending the steps: so I have often had to go back again. Lord, to whom shall I go but unto thee; for thou hast the words of eternal life. I have, however, the consolation to see that my class has increased to thirty-one members.

“ Oct. 29. I have just received a letter, apprising me of the death of that valuable woman, Mrs. Crosby, of Leeds. She has been to me a friend, dear as my own soul; and that from my first setting out in religion. Her memory will be dear to me for ever: though dead she seems still talking to me, and a number of her sayings crowd on my remembrance. I hope never to be satisfied, till the truths she used to enforce, be fully written on my heart. Few excelled her in Christian simplicity. Mrs. Mortimer used to say, that she could descend to the capacity of a child, and then rise again to expatiate on the deep things of God, with those that had attained the highest state of grace. But, in point of sympathy, she surpassed all I ever knew. She could so enter into the feelings and concerns of others, as to fulfil the precept, ‘ Bear ye one another’s burdens, and so fulfil the law of Christ.’ O, how my soul has been blessed, under her addresses to the throne of grace, when wrestling with God for the flock! She used to begin prayer with the simplicity of a little child, and then rise to the language of a mother in Israel. Thus she



prayed with the Spirit, and with the understanding: and the triumph of her death corresponded with the glory of her life. But she also, like me, was assailed with a precipitancy of spirit, and with a zeal which was not always tempered with wisdom. Nevertheless, I can apply to her what I have often heard my husband say of Mr. Wesley, that he had the glory of God in view in all he did. In the early part of her pilgrimage, she stood almost alone for God, and evidenced her love to him by an uniform, warm, and active piety.

“Dec. 9. We have had, this evening, a very precious meeting at the select band. I agree with what I have heard, that faith is an active principle; that it will always bring power, if not much of sensible comfort; that it will always discover, by its fruits, an increase of patience, and resignation, humility, watchfulness, and zeal. Since my sore trials two years ago, I have not enjoyed quite so much of love as usual; yet I never had so great a power over my own spirit as now, nor saw the way so clearly in which I am called to serve and glorify God.

“In reading over my journal, which, indeed, has been the main object of my writing it, I see how often the Lord has poured upon me the Spirit of grace and supplication, and so long, that my husband has sometimes raised me from my knees. But why have not the effects been more lasting? Why has not the glory of grace shone longer on my countenance, and remained in gracious frames on my heart? I clearly perceive, as, indeed, I have long perceived, that my great foible has been, an aptitude to reason with the enemy.

“Wakefield, Aug. 23, 1805. The Conference have appointed us for this circuit. We were invited to York, Wakefield, and London; besides being included in the Manchester and the Liverpool petitions: esteem and honour await the ministry in

feeble age. My husband's infirmities require an easy circuit; hence, I hope our lot is of the Lord. Our dear friends in Bristol took a most affectionate farewell of us, not being likely to see us again in the flesh. I bear on my heart a grateful recollection of Mrs. Castleman, Mrs. Ewer, and many others in that city; and of the favours and blessings I have received among them. On the road, we were kindly entertained at Thomas Holy's, Esq. of Sheffield, who loves the ministers of Christ because of their work.

"Oct. 3. The congregations here are large, and we indulge the hopes of a revival. Perhaps this enrages the enemy. One of Mr. Kilham's folks has just published an anonymous pamphlet, chiefly against my husband. The whole is misstated and untrue. Among other things, he accuses him with marrying a woman whom he expelled from the society in York. No: he did not. I remained some months in the Methodist society, after my marriage with Mr. Wren; and I inclosed my ticket to my present husband in a letter, solely because Mr. Wren urged it, alleging that my being a Methodist hindered my usefulness to his church. The design is, to hurt my husband's usefulness in Wakefield; but it will fail of effect. I wonder that this party should still fall upon us in old and feeble age; but sometimes the tempest is permitted to rage till the ship reaches port. Well: the will of the Lord be done!

"Dec. 8. My old and faithful servant has long been lame; and I have toiled beyond my strength. For the last two days, I have been exceedingly afflicted. The latent complaint, under which I have long laboured, has, at length, discovered itself. It is an abscess near the neck of the bladder, which has now broke, and occasions me much weakness, and frequent pain. But I feel a power to offer body and soul to the Lord, that he may

take me out of the world whensoever it shall be for his glory. Dr. Baines and Dr. Pool prescribe me jellies and strengthening food.

“ Dec. 19. The abcess is now become an ulcer, and, for the last ten days, my weakness has increased. Yet I am blessed with a cloud of mercies. My dear husband evidences towards me the most tender affection and deepest concern. He has left nothing undone that could alleviate my affliction. He attends me night and day, and prays, (if it be the will of God,) that we may not be separated at this time. For myself, I enjoy the calmest composure, having neither a wish to live, nor a fear to die. I have not felt the least murmuring during this affliction; but, on the contrary, peace, resignation, and the Spirit of prayer for my husband and the church: and, in particular, for the Methodist connexion. I have mourned to see a too great conformity to the world among them, and too much of human wisdom in the ministry, mixed with the simplicity of the Gospel. And for myself, I see that all I have done needs washing in the atoning blood of Christ. My soul is humbled on account of it, and I offer up my Saviour's sacrifice as my only plea. The poverty of spirit I feel, flows from a conviction of my utter unworthiness, and from a spiritual view of the purity of God.

“ Dec. 24. What Dr. Baines prescribed has been of use. I am slowly recovering. A kind letter from Mrs. Grey, and one from Mr. Entwisle, and one from Mr. B. Newton, came this morning. I wept much in reading them, because of their kindness and affection; and my heart is affected with the kindness which has flowed from every quarter. The Spirit of prayer rests upon me for the church of God. May it rest upon me while I live. May the Lord visit his vine; the vineyard of his right hand planting. My heart can say,

‘ Take my body, spirit, soul,  
Only thou accept the whole.’



“ Dec. 27, 1806. My journal has been omitted for a whole year, during which time, I have been called to make the greatest sacrifice. My dear husband died on the 19th of March, aged sixty-nine years. God was purifying and preparing me, by my last affliction, for this great event. My dear husband's affection for me was great, and the provision he has made for me is ample. But, ah! he is gone. . . . . The evidence he gave of his interest in Christ, the assurance he felt, and the prospects he had of the heavenly inheritance, exceed the powers of my pen. Mr. James D. Burton took notes of his expressions, which have this year been published in the Methodist Magazine.

“ During this stroke, I have felt the frailty of human nature, and have not properly improved the event. During his affliction, of five weeks, I did not sufficiently offer him up to the Lord; but was too much elated whenever there were hopes of his recovery, and too much depressed when these hopes were taken away. Thus I went backward and forward, instead of looking for constant power to say, ‘ If this cup may not pass from me; if I must drink, Father, not my will, but thine be done.’ Hereby his death came with greater weight, and my spirit was brought into so tender a frame, that for several months I could scarcely see one of his friends, and especially any of the preachers, without being overpowered with tears.

“ But what shall I say of the kindness of my friends: of Mrs. Walton, of Wakefield; Mr. and Mrs. Grey, of York; Mrs. Dickenson, and Mr. and Mrs. Hodgson, of Leeds; and the kindness of my nephew, Mr. John Pawson, of Thorne, and his family. May the Lord requite them, and return the comfort in the day of trouble.

“ My husband desired me to reside either at York or Leeds: Mr. Robert Spence wished me much to live in York; he said, that they had a prior claim upon me. But no house being at

liberty near the chapel, I took a small one in Leeds, and, with my servant Esther, learned to live alone, having spent all my life with a family.

“ During this year, the sermons of Mr. Henry Moore were very profitable to me, particularly the one he preached on Abraham offering up Isaac his son. He observed, that after the patriarch had made this sacrifice, he never offended God in any thing as formerly. Hence he urged the necessity of living in the spirit of sacrifice. This came with great power to me, and enabled me to make fresh efforts, daily and hourly, to offer up my husband, whenever sorrow would have spread a gloom on my mind.

“ About this time, a letter of our late sister Crosby, written soon after her conversion, fell into my hands, and very much supported me in resignation to the will of God. It was written in the year 1768, and addressed to Miss \*\*\*\*\*. ‘ The thing you want,’ says she, ‘ is, to be freed from the refined, but inordinate love of the creature. This will procure you rest; for the Lord alone can unite the heart of friends. Blessed be his holy name, I do find that sweet rest in him; for I enjoy nothing but what has first been offered up in sacrifice to him. Thus I sweetly enjoy repose, and whatever earthly favours the Lord is pleased to confer, to continue, or to resume, I alike offer the praise to him, who is my life, and my all.’ These words had a very consoling effect on my mind, and gave me fresh strength daily to offer up my husband in the spirit of sacrifice to the Lord. I have need to do the same with regard to my religious friends. While living in the superintendant’s house, they often called, having business; now I seldom see them: I believe they do not love me less; but I must learn to live as a widow, making the Lord my all.

“ But this was not my only trial. My husband gave away two editions of his sermons, printed in

twelves, containing about seventeen sermons in the first, and twenty sermons in the second volume, besides six separate sermons on various subjects. Since his death, the Conference at Bristol agreed that they might be re-printed, and sold by the preachers, if Mr. Entwistle would undertake it on his own account. The committee in London have declined printing them! This has tried me exceedingly, as the spirit of prayer was given me daily that they should be published.

“ All I could now do was to write to about thirty of the principal preachers; and I rejoice to add, that they did approve of the sermons being printed; and many of them thought that they would rise in estimation, and be regarded, at a future day, as a monument of the simplicity and unction that attended the first preaching of the Methodists.

“ July 2, 1807. My journal has been neglected, on account of the efforts I have been using to get my husband's sermons re-printed. Lately, re-tracing all the scenes through which he passed, and the triumph of his death, all my sorrows seemed to return; but, thank God, they were not unaccompanied with joys; the wine and oil of the kingdom were poured into my soul. I am now striving to live by the hour; and neither to look backward nor forward with anxiety: and as, from the nature of my complaint, life cannot be long, I would devote it to the best of purposes. My class has increased to eighteen members; and it is a consolation that I have strength to meet them.

“ Feb. 14. I have been engaged in publishing two letters on relative duties, but chiefly on the duties of a woman to her husband and her children; and I have sent them to different circuits to be given away. They are addressed, as a token of esteem and love, to Mrs. Reece, with whom we have travelled in the London circuit. Mr. Reece approved of the publication; and Mr. Sutcliffe revised them for the press. But all my earthly



toils draw towards a close. My complaint has returned with greater violence than before.

“ Feb. 17. This is a fast day. Dr. Baines and Mr. Dickinson do not allow me to go out; therefore, I endeavoured to improve the time at home. My mind was sweetly drawn out after God. I felt a great desire to live nearer to him than ever; and he gave me a spiritual view of my hinderances, which I lamented in his sight. The day previous to my relapse, I experienced a sweet power to give up myself wholly into his hand, either to live or to die. Since my husband's death, I have been free from every earthly attachment, which would prompt me to live.

“ I came to York on the 8th of June, and bore the journey better than I expected. Here I have to record the tender kindness and love of Mr. Grey's family, whose long friendship, and sincere piety, are deeply impressed on my heart. I owe much also to Mr. Robert Spence, who showed me every mark of affection and esteem, both for the body and the soul. I was enabled once to dine with Mr. Joseph Agar, whose heart and house have ever been open to the people of God. Mr. Mather, son of the late Mr. Alexander Mather, who is eminent as an apothecary, was very attentive to me, and refused all gratuity for his medicine. May God be their everlasting reward.

“ Aug. 19. I am now returned to Leeds. My complaint has increased, and baffled the power of medicine. I grow weaker and weaker: it is attended with the loss of appetite. I have now given up my class, and desired Mrs. Sutcliffe to meet it for the time. Though I have been always timid, and subject to fear, yet, I am happy to add, since my affliction, I have never had one fear of death. Mr. Entwistle has also relieved my mind, by a written promise to publish my husband's sermons. I have daily felt the spirit of prayer that this may be done.

“ Mr. and Mrs. Pawson, of Thorner, have seasonably come to visit me. Esther, my old servant, is also very attentive.

“ During the last winter, while reading over my journal, I have extracted whatever was most material concerning Mrs. Downe, with other remarks on a circle of religious friends, now in glory, and given them to Miss Lucas.

“ My natural disposition is social, which has been confirmed by habit; but now, I have learned to live retired. I felt lonely at the first: but the Lord can make every thing easy. My mind is composed and happy from day to day, when I see hardly any friends. Such is the power of grace, if we yield to its influence.”

✂ These are the last words in the journal of this most valuable woman, who devoted life and fortune wholly to God, after she was called by his grace. Her complaint brought her so low, that she could not talk much; but in resignation, prayer, and submission, she breathed her chaste and happy soul into the hand of that God whom she had served with a single eye, and most simple and ingenuous piety. She died, June 2, 1808, and was interred with her husband, at Thorner. I shall close this Memoir with the following account, drawn up by my friend Mr. Entwistle, who knew her well, and highly esteemed her.

“ By humility, meekness, gentleness, Christian simplicity, deadness to the world, habitual spirituality of mind, and entire devotedness to God, she rose above the common standard of Christian experience and practice; and her latter end corresponded with her general spirit and conduct. Before the death of her beloved husband, she was much afflicted; and afterwards had several severe attacks of the complaint which terminated in her dissolution. In October, 1808, I paid her a visit; she was then recovering from a severe illness. The only thing she wished to see before she left the world, was a

new edition of her husband's sermons; and when that was promised to her, she seemed to have every desire gratified. After spending several days with her, I took my leave, with inexpressible emotion, expecting to see her face no more, which so happened. Mr. Stanley, who visited her almost daily in her last illness, transmitted to me the following account:—'About three in the afternoon, June 2, 1809, died Mrs. P. For some time she had been on the decline, and the nature of the disorder was such, as led her friends to expect that her death would be sudden. Of this Mrs. P. was also informed, and made it the subject of her conversation: not with terror and alarm, which those in bondage, through fear of death, would have done, but always with composure of mind, while every feature of her countenance beamed forth pleasure. Contrary to expectation, her death was gradual, which afforded me an opportunity of visiting her frequently, and of knowing the state of her mind, from day to day. During the whole of her illness, her faith was unshaken, her hope bloomed with immortality, and her consolations abounded. She evidenced, in her last moments, the most anxious solicitude for the prosperity of Zion, in her fervent prayers for it. The day on which she died I spent some time with her; she was perfectly recollected; her old friend, Miss L. was sitting by her. The first subject of her conversation was, her late husband's sermons, which were in the press; she was much pleased at it, and fully persuaded that the sermons would advance the glory of God. She prayed that the Lord would attend them with his blessing. She expressed her fears, that many of our people were falling into conformity with the world. At three o'clock in the afternoon her class was to meet in her parlour, to renew their tickets. I thought it improper for them to meet in the house, as she was dying, and proposed to meet them at another place; when, to our surprise, she said, "No! do favour



me with this one thing, let all my class come into my chamber, and I will take my ticket also. I have been above thirty years a Methodist, and I shall die one." It was about ten o'clock when she said this: but while the members of her class were assembling, filled with sorrow, all expecting that this would be the last meeting they should have with her on this side eternity, she breathed her last, viz. about seven minutes before three o'clock. I proposed many questions to her, such as the occasion suggested, and received the most satisfactory answers. She said, 'My joy is not so rapturous as that of some I have known, and read of; but, I have no doubt, no fear, I am going to my blessed Jesus.' While we were at prayer, much of the divine presence was felt. Her soul was wholly stayed upon God: indeed, her end was such as every good man would wish for." I regret that I had not the opportunity of witnessing her divine comforts. Two years I lived in the house with her: in her, I saw how a Christian *lives*; and it would have been at once agreeable and profitable to have seen the Christian die. May my last end be like her's! Amen.

FINIS.

